

CARPATHO-RUSYN AMERICAN[®]

A Forum on Carpatho-Rusyn Cultural Heritage

ДЕКЛАРАЦІЯ

ЗО СВЯТОЧНОГО ВЫГОЛОШІНЯ КОДІФІКАЦІЇ РУСИНЬСКОГО ЯЗЫКА НА СЛОВЕНЬСКУ

Русины на Словенську не могли довгы роки офіціално ужывати свій материнський язык, розвивати го і довести аж до такой подобы, жебы ся го могли учіти діти в школах, жебы на нім могли быти выдаваны новинкы, часописы і книжки, жебы на нім мож было слухати vysыланя з радія і телевізії, жебы на нім грав русинський театр і т. д. Переважна часть Русинів не прияла адміністративно наряджений український язык за свій материнський.

Але тепер, коли двері демократії, а тым і розвитку духовной культуры ся отворили намного шырше, выникла можность направити тоту кривду, зроблену колись на Русиnah, вернути їм назад їх материнський язык і дати їм можность такого самого духовного розвитку, яку мають остатні народности Словенської републікы. Тот довгочеканий день настав днесь, коли можеме святочно выголосити:

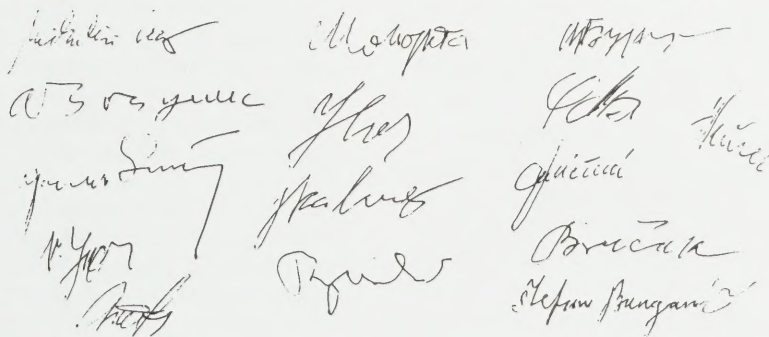
Мы, представителі народностной культурно-сполоченської організації Русинів на Словенську - Русинської оброды, котры сьме ся зышли ту, в главнім місті нашої країны, Словенської републікы, Братіславі, перед представителями Народной рады Словенської републікы, влады Словенської републікы, заграничними і домашніми гостями святочно декларуєме, же починаючи днешнім днём, наш русинський язык выголошуєме за язык нормативный, за язык кодифікований. Починаючи днешнім днём, русинський язык ся ставать літературным языком Русинів на Словенську.

Тото наше выголошіня докладаме научно обоснованым і реномованым лінгвістами підтвердженым описом графічных, правописных і языковых норм і средств народного языка Русинів на Словенську, основными учебниками нашого языка, творами красной літературы і остатніми періодічними і неперіодічними выданнями.

Кодифікація языка є єдным з основных знаків літературности каждого языка. Кодифікований русинський язык нам дасть можность доказати, же в нім є выштыко потрібне на выражіння думок, чутя і надій днешнього современного чоловіка, так як і в остатних сучасных современных языках.

Братіслава, 27. януара 1995 року

Координачный выбор
Русинської оброды:



FROM THE EDITOR

This issue of the *Carpatho-Rusyn American* places great emphasis on the recent codification of the Rusyn literary language in Slovakia. Indeed, the possession of a recognized standard literary language is crucial for the future life of the Rusyns of Slovakia and in turn for all Rusyns everywhere. A common language is the lifeblood of a people. It is a sacred tie binding village to city, peasant to professor, grandparents to grandchildren, past to present. When a standard literary norm for the common spoken language is achieved and officially acknowledged by the people, by their neighbors, by the world at large, then that language is elevated to a place of honor. A common literary standard affords a new prestige to its speakers in terms of their identity as a group. It is an especially powerful symbol of unity for people who do not have a country of their own, but live scattered among several countries as is the case for Rusyns.

We have included in this issue a report on events surrounding the codification announcement in Bratislava on January 27, 1995, by Paul Robert Magocsi, president of the Carpatho-Rusyn Research Center, who attended the celebration. In **A NEW SLAVIC LANGUAGE IS BORN**, Magocsi briefly describes the history leading up to the codification, in particular the work of the Institute of Rusyn Language and Culture in Prešov under the capable leadership of Vasyl' Jabur and Jurij Pan'ko. He discusses both the formal celebratory announcement and the scholarly conference which followed it, and addresses the issue of Rusyns and their language elsewhere in Europe, as well as how the new literary standard will begin to be applied in real life.

The actual formal **DECLARATION** by the Rusyn Renaissance Society on the occasion of the codification follows Magocsi's report. It notes the Rusyns' yearning for their own language and admits a debt of gratitude to the new democracy established in Slovakia in the wake of the 1989 revolution which provided the opportunity to accomplish the codification. Next, the several **GREETINGS ON THE CODIFICATION** are impressive in the broad spectrum of their sources—from the United Nations Center for Human Rights, the European Bureau for Lesser Used Languages, the Fédération Européenne des Maisons de Pays, the Society for Threatened Peoples, and the Matica Slovenská, among others. The greetings praise the Rusyns for their achievement and recognize the significance of the codification, not only for the Rusyns themselves, but symbolically for the sake of all minority peoples in Europe.

Finally, there are actually some who neither share the Rusyns' joy at the codification nor extend the congratulations offered by the many organizations named above, and a short piece included after the greetings reflects this other viewpoint. While everyone has already embarked on the journey during which the Rusyn standard literary language will be employed in all aspects of Rusyn life and will deepen and develop over the years, these few others have not yet, so to speak, even packed their bags.

For me, both professionally as a language teacher (of Russian) and personally as a granddaughter of Rusyn immigrants who grew up hearing Rusyn spoken around me, one of the most exciting experiences connected with the codification has been the actual examination of some of the

materials published in 1994. All of these works were produced by the Institute of Rusyn Language and Culture established by the Rusyn Renaissance Society and were subsidized by the Slovakia's Ministry of Education.

The *Orfografičnyj slovnyk rusyn' skoho jazýka* (Orthographic Dictionary of the Rusyn Language) includes approximately 42,000 words, offering the correct spelling and stress for each word and other pertinent information for anyone reading, writing, or studying Rusyn. The *Slovnyk lingvističnych terminiv* (Dictionary of Linguistic Terms) is most fascinating for devotees of Slavic languages, because it provides terms in Rusyn along with their Russian, Ukrainian, Slovak, and Polish equivalents—the last four of which influenced the development of Rusyn linguistic terminology. The *Pravyla rusyns'koho pravopysu* (Rules of Rusyn Orthography) is the first truly scholarly book I have seen anywhere which describes completely the Rusyn language, including among other items: spelling rules, treatment of consonants and vowels, prefixes and suffixes, numerals, all the various declensions of nouns, pronouns, and adjectives, different types of verb conjugations, syntax, and punctuation.

All of these books are written entirely in Rusyn and in Cyrillic script, which is the official norm for the Rusyn language in Slovakia. Rusyn can be and has been written also in Latin script (*latynka*), that is, using the same letters we use in English. Vasyl' Petrovaj's novel, *Rusynŷ* (Rusyns), for instance, published in 1994, uses Latin script in conjunction with the author's request. Most other Rusyn literature, however, employs and will employ Cyrillic. Among such recent publications (1994) are Marija Mal'covska's prose in *Manna i oskomyna* (Heavenly Sweetness and Bitterness), Stefan Suchyj's poetry in *Rusyn'skyj spivnyk* (A Rusyn Songbook), and Gabriel Hattinger-Klebaško's poetry in *Zakazana zvizda* (Forbidden Star), published in Budapest (1994).

Two other absolutely delightful books produced under the auspices of the Rusyn Renaissance Society and illustrating the new Rusyn standard are the *Bukvar' pro rusyn'skŷ dity* (Primer for Rusyn Children) and a *Čitanka* (Reader), both geared for the second elementary grade. They are imaginatively written by Jan Hryb and brilliantly illustrated by artist Anna Gajova. In the reader, Hryb includes folktales, songs, poems, small texts on scientific subjects, Rusyn historical figures, proverbs, and jokes. Gajova's colorful accompanying illustrations reflect Rusyn life, mainly in the village. As a mother of young children, I was deeply moved by the warmth and affection which she depicts between parents and children, among children at play, and between people and their natural environment. It is significant that a Rusyn child on the front cover illustration of the alphabet book is holding aloft a Slovak flag, for once again it is thanks to the Slovak Ministry of Education's financial support that these books were published.

It is important, finally, to remember that, just like the Rusyn people themselves, the newly codified Rusyn literary language does not come from some unknown mysterious scholar's fantasy. It flows from the people themselves, from their common history, from their folklore, from their natural language of work and of love. God grant that it live a long and healthy life.

TEOFIL KAČMARČYK (1843-1922)

For more than half a century, Father Teofil Kačmarčyk was one of the most influential and beloved figures in the Lemko Region. He was born in 1843 in a Carpatho-Rusyn village in what is present-day southeastern Poland. He was educated to be a Greek Catholic priest and served his first parish beginning in 1874 in the village of Rychwald. Five years later, he was reassigned to the Lemko Rusyn village of Binczarowa where he served until his death in 1922.

Father Kačmarčyk understood that a good education was vital to improving an individual's quality of life. Yet many of his own Lemko people were too poor to send their children to schools outside their native villages. For this reason, Kačmarčyk, along with other Rusyn activists, founded in 1898 the Ruska Bursa (Rusyn Boarding School) in Nowy Sącz, a town along the far western edge of the Lemko Region. The Ruska Bursa provided children of Lemko peasant farmers with a home away from home. Along with room and board, Lemko children were provided with a chance to study the history and language of their own people.

The Ruska Bursa was the right idea at the right time. This was because "voluntary" polonization was rampant among Lemkos, many of whom were ashamed to use their own native speech outside of their homes. In numerous writings published both in Europe and the United States, Kačmarčyk ridiculed such self-deprecating Rusyns. His Ruska Bursa quickly spawned similar boarding schools in Sanok and Gorlice, two other towns near the Lemko Region.

Kačmarčyk also identified another problem facing the Lemko community: the lack of Rusyn-owned and operated financial institutions. Traditionally, Lemko Rusyns were obliged to conduct their financial operations through profit-oriented non-Rusyn institutions that were not interested in "giving something back to the community." Kačmarčyk and others were thus inspired to establish a Rusyn credit union, the Kasa Nadija, in Krynica. The Kasa Nadija served both individual Rusyns and the Lemko-Rusyn community as a whole. On a more personal level, Kačmarčyk frequently used his official connections to intercede with the authorities in order to arrange for a reduction of taxes or the dispatch of material aid to needy Lemko-Rusyn families.

Father Kačmarčyk was equally diligent in his spiritual calling as he was in his secular work. Through his sermons and newspaper writings, he sought to educate Lemkos about the problems of alcoholism, violence, robbery, and divorce. He was well known for walking with a cane, which he often used to "persuade" young people to attend Sunday liturgy.

World War I brought personal suffering to Father Kačmarčyk as it did to the Lemko people as a whole. All four of his sons (Jaroslav, Lubomyr, Teofil, Vladymir) went to war, while Kačmarčyk himself was imprisoned and later subject to a political show trial. Along with other Russophile Rusyn leaders, he was accused by the Austrian authorities of spying for their enemy, tsarist Russia. Although this charge was never proven, Kačmarčyk along with more than 2,000 other Lemko activists were sent to the notorious Talerhof internment camp. Unlike many of his fellow Lemkos, Kačmarčyk managed to survive, and after three



and a half years of internment he was reunited with his four sons.

Back home during the war, losses at the community level were substantial. All Lemko-Rusyn cultural and economic institutions, including those which Kačmarčyk helped to found, were abolished. Their property was confiscated by Austro-Hungarian government, turned over to local Ukrainian activists, or simply sold. Efforts were subsequently undertaken to retrieve the lost properties, but most were lost forever. In 1920, Kačmarčyk himself unsuccessfully went to court to demand that the Ruska Bursa in Nowy Sącz be returned to Lemko ownership. Finally, after his death the Ruska Bursa in Gorlice was the only one of the three recovered, and in 1930 it was returned to Lemko ownership. Lemko-Rusyn leaders maintain that the Ruska Bursa in Gorlice was again illegally confiscated, this time by the Polish communist government after 1945. Today, the Bursa continues to exist, although more as a single-issue "lobby group" than as an actual institution. Its members are attempting to reacquire the former property in Gorlice, while the former boarding schools in Nowy Sącz and Sanok seem to be lost forever.

During the rapidly changing political atmosphere following World War I, the fate of the Lemko Region was being decided. Kačmarčyk, who by then was too old and sick to participate in this perhaps greatest national challenge, stood on the sidelines while his eldest son, Jaroslav, entered the political fray. Nevertheless, Father Kačmarčyk suffered as Polish soldiers ransacked his home searching for weapons which were supposed to have been delivered there by Czechs for the new Lemko Republic. Nothing was ever found.

Father Kačmarčyk lived long enough to witness the extraordinary rise and eventual fall of his son, Jaroslav, as head of the Lemko Republic. With the death of Teofil Kačmarčyk in 1922, the Lemko Rusyn people lost the guiding light of one of its most remarkable families.

Bogdan Horbal
New York, New York

A NEW SLAVIC LANGUAGE IS BORN

"We solemnly declare that from this day forward our Rusyn language is a normative and codified language . . . and has become the literary language of Rusyns in Slovakia." With these words, the representatives of the Rusyn Renaissance Society of Slovakia proclaimed on January 27, 1995, the existence of a new Slavic language. This language is for use by Rusyns, who since 1991 have been officially recognized as a distinct people with all due constitutional rights accorded each national minority in Slovakia.

The celebratory event held in the presence of representatives of the Slovak government, civic and religious organizations, and foreign dignitaries was the culmination of a cultural revival that began soon after the Revolution of 1989 and the demise of Communist rule in East Central Europe. The initial stage in the language-building process took place in November 1992 at the First Congress of the Rusyn Language, which brought together over fifty Rusyn writers, journalists, and scholars from all countries where the group lives (Ukraine, Slovakia, Poland, Hungary, Yugoslavia). The opening speaker, Professor Joshua Fishman of Stanford University, who spoke about "first" language congresses among nineteen peoples worldwide, was asked about the criteria for judging the success or failure of these congresses, the first of which took place in the mid-nineteenth century. He replied that it was less a matter of what took place at the "first" congress than what occurred subsequently. It is clear now that the First Congress of the Rusyn Language of November 1992 has in retrospect proven to be a success.

Within two months, already in January 1993, the Rusyn Renaissance Society established an Institute of Rusyn Language and Culture in Prešov, Slovakia. During the next two years, the institute's small staff headed by Docent (Associate Professor) Vasyl' Jabur and Docent Jurij Pan'ko periodically met with Rusyn writers and grammarians from other countries to resolve common linguistic problems and at the same time worked with local writers and journalists to create a Rusyn standard specifically for Slovakia.

The result was the publication in late 1994 of a *Rusyn Orthographic Rulebook* (*Pravyla rusyn'skoho pravopysu*, 134 p.), a *Rusyn-Russian-Ukrainian-Slovak-Polish Dictionary of Linguistic Terminology* (*Rusyn'sko-rus'ko-ukrajins'ko-sloven'sko-pol'skŷj slovnyk lingvističnych terminiv*, 230 p.), and a 42,000-word *Orthographic Dictionary of the Rusyn Language* (*Orfografičnyj slovnyk rusyn'skoho jazŷka*, 304 p.). These three works, together with an elementary primer (*Bukvar' pro rusyn'skŷj dity*) and reader (*Čitanka pro rusyn'skŷj dity*) by a local teacher, Jan Hryb, provided the basis for the new Rusyn codified norm.

The first part of the celebratory event included a formal declaration proclaiming the codification of the Rusyn Language in Slovakia that was read in Rusyn and in Slovak by Jaroslav Sisak, director of the professional Rusyn-language Aleksander Duchnovyč Theater in Prešov. This was followed with remarks by Dr. Ján Bobák of the Matica Slovenská, who compared the present work of Rusyn linguists with what L'udovít Štúr had achieved for the Slovak language in the mid-nineteenth century. Among the many words of

congratulations and further encouragement were those from the United Nations Center for Human Rights (Switzerland), the Federal Union of European Minorities (Germany), the European Bureau for Lesser-Used Languages (Ireland), the International Association for the Defense of Menaced Languages and Cultures (Belgium), the European Federation Maisons des Pays (France), the Foundation on Inter-Ethnic Relations (Netherlands), the Minority Rights Group International (Great Britain), the Society for Threatened Peoples (Germany), the United States ambassador to Slovakia, and the Greek Catholic and Orthodox churches in Slovakia. There were also greetings from Rusyn cultural organizations in Poland (Stovaryšnja Lemkiv), Yugoslavia (Ruska Matka), and the United States, whose Carpatho-Rusyn Research Center for the occasion presented to the Institute of Rusyn Language and Culture a microfilm collection (over 10,000 frames) of rare Rusyn newspapers dating from 1848.

The afternoon program included a scholarly conference attended by over 75 cultural activists and scholars from the institutes of language, history, and ethnography of the Slovak Academy of Sciences. The conference included three presentations: "The Carpatho-Rusyn Language in the Context of Contemporary Slavic Regional Literary Languages," by Professor Aleksander Duličenko (Tartu University, Estonia); "The History of the Rusyn Language Question from the 18th Century to the Present," by Professor Paul Robert Magocsi (University of Toronto, Canada); and "Aspects of the Rusyn Literary Norm in Slovakia," by Docent Vasyl' Jabur (Šafárik University, Slovakia). The texts of the three lectures together with other materials from the celebratory event will be published in late 1995 in the East European Monograph Series of Columbia University Press.

The codification of the Rusyn language in Slovakia actually represents the second of four Rusyn literary norms. One norm, Vojvodinian Rusyn, already exists and has been in widespread public use in Yugoslavia since World War II. The Rusyns of Slovakia now have a norm. It remains for the Rusyns of Ukraine (Transcarpathia) and Poland (the Lemko Region) to create their own norms. The goal to create four distinct norms and use them immediately in publications and schools is based on the "Romansch model," which was adopted at the First Rusyn Language Congress in November 1992. In other words, four norms will be created for each of the countries where Rusyns live, while at the same time all will be working on what will become a "fifth norm," or *koiné*, eventually to be used as a common literary standard by all. Actually, the newly-published *Dictionary of Rusyn Linguistic Terminology* already represents an agreed upon standard by Rusyns in all four countries.

The formal announcement of the codification of the Rusyn language received widespread media attention both before and after the event in Slovakia and in neighboring countries. This was in part due to the efforts of Ukrainians (more precisely, Rusyns in Slovakia that adopted a Ukrainian national identity), who oppose the codification process as supposedly "anti-Ukrainian," "unscholarly," and a further step toward assimilation with Slovaks. As part of its campaign against codification of the Rusyn language, the Ukrainian-language press in Slovakia and neighboring Ukraine argued that a "Rusyn language never was and cannot be"—an ironic paraphrase of the words used by imperial Russian publicists and authorities who had out-

lawed the "Little Russian" (Ukrainian) language in the nineteenth-century tsarist empire.

Despite such interventions, the Rusyn language has been codified in Slovakia. This formal act has many practical implications. While the Rusyn Renaissance Society with its weekly newspaper (*Narodný novynký*), bi-monthly magazine (*Rusyn*), and book publishing program have been supported since 1991 by Slovakia's Ministry of Culture, further use of the language in public life was stalled by government bureaucrats who argued there had to be a literary norm before other kinds of activity could be undertaken. Now that the formal codification has taken place, the procedural way is open for the creation of a Rusyn-language radio program for eastern Slovakia and for Rusyn-language courses (initially two hours weekly) to begin in September 1995 in ten elementary schools which have already requested a program in Rusyn culture. To prepare teachers for the new program, Slovakia's Ministry of Education has provided funding to create a Department (Katedra) of Rusyn Language and Culture at the Pedagogical Faculty of Šafárik University in Prešov. The new university department, which replaces the Rusyn Renaissance Society's Institute of Rusyn Language and Culture, was formally established as of January 1995.

Thus, the celebratory occasion on January 27, 1995, announcing the codification of the Rusyn language in Slovakia was both the culmination of a democratic process that began with the Revolution of 1989 as well as an important concrete step that has created a medium for the further propagation of Rusyn culture. The government of Slovakia is to be commended for implementing in deed as well as word a democratic and humanistic policy toward national minorities within its boundaries and, in particular, toward a fellow Slavic people, the Rusyns, with whom Slovaks have for centuries shared a common fate in the heart of Europe.

Paul Robert Magocsi
Toronto, Canada

A DECLARATION ON THE OCCASION OF THE CELEBRATORY ANNOUNCEMENT OF THE CODIFICATION OF THE RUSYN LANGUAGE IN SLOVAKIA

For many years Rusyns in Slovakia were officially banned from using their native language and from developing it to such a level that children could study it in schools, that newspapers, journals, and books could be published in it, that it could be heard on radio and television, and that plays could be performed in a Rusyn theater. The majority of Rusyns did not accept as their native tongue the administratively-imposed Ukrainian language.

But now that the doors of democracy have opened wider and allowed for the development of our spiritual culture, it has become possible to correct the wrongs done to Rusyns in the past, to give them back their native language, and to allow them the same possibilities for spiritual development given to all other nationalities living in the Slovak Republic. The long-awaited day has finally come when we can solemnly declare:

We, the representatives of the Rusyn Renaissance Society (Rusyns'ka Obroda)—the national, cultural, and civic organization for Rusyns in Slovakia—who have gathered here in Bratislava, the capital of our country, the Republic of Slovakia, and in the presence of representatives of the Slovak Parliament, government, and foreign and local guests, solemnly declare that from this day forward our Rusyn language is a normative and codified language. As of today, this normative and codified Rusyn language has become the literary language of Rusyns in Slovakia.

By this declaration we present an orthographic and linguistic norm based on scholarly principles and derived from the vernacular language of Rusyns in Slovakia, which has been approved by renowned linguists for use in textbooks, literature, the press, and other publications.

Codification is one of the basic characteristics of a language's literary evolution. A codified Rusyn language provides us with the possibility to show that it has like other contemporary languages all the possibilities for expressing the thoughts, inner feelings, and aspirations of today's modern society.

Executive Council of the Rusyn Renaissance Society
Bratislava, Slovakia
January 27, 1995

GREETINGS ON THE CODIFICATION OF THE RUSYN LANGUAGE IN SLOVAKIA

I would like to thank you deeply for the invitation to address the ceremony for the formal announcement of the creation of Rusyn literary language.

The Center for Human Rights wishes to congratulate you on this important event and to encourage you on achieving such a relevant aspect of the Rusyn nationality.

I wish you every success in the work undertaken by your Institute regarding the promotion and protection of human rights.

John Pace, Chief
United Nations Center for Human Rights
Geneva, Switzerland

On behalf of the President, Council, and all members of the European Bureau for Lesser Used Languages, I send our warmest greetings and congratulations on the occasion of the formal announcement of the creation of a Rusyn literary language. This is an important milestone for all those who speak your language and we share your sense of success and your joy on this momentous occasion.

In my own language, Irish, we have a proverb which says: *Beatha teanga a labhairt, buanú teanga a scríobh*. This could be translated as saying: Being spoken is the life of a language, being written is its permanence. Having a standard orthography is a key element in the corporate planning for any language. It enables the teaching of children to read and write; it facilitates the creation of dictionaries, grammars, and other reference works; and it paves the way for the development of literary works which can be

understood and enjoyed by users of the language irrespective of location or generation.

For too long our languages and those who spoke them have been oppressed and marginalised. The past is past and the tide is now turning. Europe is diverse and Europe can only be united by accepting its diversity. In the European Union alone, it is estimated that 50 million citizens speak an autochthonous European language other than the main language of the member state in which they live.

The adoption of the European Charter for Regional or Minority Languages by the Council of Europe and the decision to accord it the legal form of a Convention gives us for the first time an international legal instrument to defend and promote our languages. The Slovak Republic is a member of the Council of Europe but it has not yet signed the Charter. I urge you to press your Government to sign the Charter as soon as possible and then your Parliament to ratify it, having regard for the needs and aspirations of those who speak Rusyn.

Alone we are weak and ineffective. Together we are many millions and strong. All users of lesser used languages celebrate this occasion with you.

Together we stand and together we shall succeed.

Dónall O Raigáin, Secretary General
European Bureau for Lesser Used Languages
Baile Átha Cliath, Ireland

We believe that the issue of language rights is of considerable importance, and the achievement that you have clearly attained in Slovakia (with the revival of the Rusyn language and the creation of a standard literary language) is highly significant and will be celebrated for many decades in the future.

We wish you every success in continuing to promote the Rusyn language.

Allan Phillips, Director
Minority Rights Group
London, United Kingdom

Thank you very much for inviting me to attend what you call, quite justifiably and with legitimate pride, an extraordinary event. Indeed, the creation of the Rusyn literary language is a very significant event not only for the Rusyn community, but also for all of us in both Western and Eastern Europe who are struggling to keep our languages and cultures alive.

Beyond the official states boundaries we inherited from our fathers, which were often brought about by wars, intolerance, and hatred, we are all looking forward to a new Europe based on tolerance, friendship, and cooperation amongst our various communities. This Europe of peoples replacing the old Europe of states is certainly the most precious gift we could pass on to our children.

On behalf of the European Federation of Maisons de Pays, I should like to congratulate you on your achievement and send you our sincerest hopes for the success of your

language. Indeed we hope that you will be able to show an example to the so-called democratic countries of Western Europe whose treatment of their minorities has been, and in many cases continues to be, lamentable.

Greetings from Brittany and all the other minority language communities.

Gwellañ gourc'hemennoù deoc'h holl.

Andrev Roparz, President
Fédération Européenne des Maisons de Pays
Le Cannet, France

We are very sorry to say that developments in Chechnya make it impossible for us to come to your meeting in Bratislava. This is because it is necessary for us to act against the passivity of our and other Western governments.

We are glad to hear that the rights of the Rusyn community are finally accepted by the Slovak authorities. We would like to express our best wishes for the success of your work.

Felicitas Rohder, East Europa Desk
Society for Threatened Peoples
Göttingen, Germany

The codification of the Rusyn language represents the culmination of the centuries-long struggle for national emancipation on behalf of the Rusyns of Slovakia. Since the late eighteenth century, Rusyns living in the former Hungarian Kingdom gradually began to form a modern national community with all the basic attributes of similar communities in central Europe. It is, therefore, not surprising that many Rusyn activists worked closely with the leading figures in the Slovak national movement as well as with the Matica Slovenská.

Cooperation between Rusyns and Slovaks did not begin or end during the period of the former Hungarian Kingdom, but continued after the creation of Czechoslovakia and to a certain degree developed even beyond its borders. The nearly 500 years of Slovak-Rusyn co-existence, the similarities in their language and culture, as well as their common destiny and historical past have all created a strong foundation for the present and future.

On the occasion of the announcement of the codification of the Rusyn language in Slovakia, I trust that today's Rusyn springtime will soon bring forth fruits for this long-suffering European people.

Ján Bobák, Associate Director
Matica Slovenská
Bratislava, Slovakia

Thank you for informing me of the January 27 event marking the creation of the Rusyn literary language. Congratulations on a historic cultural achievement.

Theodore E. Russell, Ambassador
Embassy of the United States of America
Bratislava, Slovakia

As a representative of the Carpatho-Rusyn Research Center in the United States, may I say that we are honored to have been invited to be present at this historic occasion. Our research center was established in 1978, and since that time we have distributed over 25,000 publications about all aspects of Carpatho-Rusyn history and culture to more than 7,000 individuals and libraries in North America, Europe, and places as far as China, Japan, and Australia.

In contrast to our center, the Rusyn Renaissance Society (Rusyn's'ka obroda) is only four years old, but in that time it has already had a profound impact on Rusyn culture both within Slovakia and abroad. The Rusyn Renaissance Society's Institute of Rusyn Language and Culture is younger still, yet in its two short years it has produced a wide variety of publications leading to the codification of the Rusyn language.

Such outstanding achievements are the result of the hard work of a very small but dedicated group of scholars, writers, and journalists. We stand in awe of what they have accomplished. Their work would not have been possible, however, without the support of the government of Slovakia, whose positive attitudes to Rusyns is a reflection of the country's successful efforts toward achieving a just and democratic society for all its citizens regardless of national background.

In that regard, Slovakia's Ministry of Education has recently made possible the transformation of the Institute of Rusyn Language and Culture into a Department (*katedra*) at the Pedagogical Faculty of Šafárik University in Prešov. This is yet another sign of Slovakia's wise policies which will raise the status of Rusyn scholarship and pedagogy to the level they deserve. In honor of the new Department of Rusyn Language and Culture, the Carpatho-Rusyn Research Center would like to present its acting director, Professor Vasyl' Jabur, with a unique collection of microfilm containing Rusyn journals and newspapers dating back to the year 1848. This collection with about 10,000 frames of microfilm drawn from libraries in Vienna, Budapest, Prague, L'viv, and Rome contains complete or nearly complete runs of 31 newspapers and journals, including such rare titles as the *Vistnyk dlja Rusynov avstriiskoj deržavy*, begun in 1850, and the first newspaper specifically for Carpatho-Rusyns, *Svît* (1867). I envy the joy of discovery your students and scholars will experience when they begin to use this unique collection.

In closing I again wish to express the respect that Rusyn Americans and scholars of Slavic studies in North America have for the Rusyn Renaissance Society, for the Institute and future Department of Rusyn Language and Culture, and for the government of Slovakia which by its humane nationality policy has created an environment of social stability and mutual respect for peoples of all national backgrounds in the heart of Europe.

Paul Robert Magocsi, President
Carpatho-Rusyn Research Center
Orwell, Vermont

CODIFICATION: ANOTHER VIEWPOINT

The following is a public protest against the codification of the Rusyn language by Ivan Drač, a leading writer and civic activist in Ukraine. The full text of Drač's remarks published in Kiev a few days after the celebratory event in Bratislava are followed by our commentary.—Editor

As is known, one element in the destructive arsenal of anti-Ukrainian forces is the so-called phenomenon of political Rusynism. With the complete indulgence of the local authorities in Transcarpathia, a handful of separatists have created for themselves a "Provisional Government of Subcarpathian Rus'," whose anti-governmental activity should be brought to the attention of the state prosecutor.

The impertinent activity of that "government" as well as the anti-state oriented Society of Carpatho-Rusyns [in Užhorod] is encouraged by "advisors" from America as well as by organizations in Slovakia like the Rusyn Renaissance Society (Rusyn's'ka Obroda). The Rusyn Renaissance Society has now begun to codify some kind of "Rusyn" language—a macaronic jargon artificially created on the basis of local dialects and repetitive borrowings from Russian.

As a result of codification, that is, the creation of a normative grammatical structure for a "Rusyn" language that gives it literary standing for a small portion of the population, the anti-Ukrainian forces intend to struggle against Ukrainianism and to de-stabilize the situation in western Ukraine.

In their attempt to separate those Ukrainians who prefer to call themselves by their historic name Rusyn and to transform them into some kind of "other" nationality, the enemies of Ukraine are with persistence creating a situation leading to a new change of borders, to rebellion, and to armed conflict.

Based on the research of the most authoritative linguists and ethnographers as well as on material from scholarly conferences, the Ukrainian World Coordinating Council, recognizing its responsibility, declares that there are no scholarly or linguistic grounds for codifying a creole language (*suržyk*). Such a language, which was developed in the test-tubes of Ukrainophobic alchemists, has no perspective in education, culture, or administration.

Ivan Drač, Chairman
Ukrainian World Coordinating Council
Kiev, Ukraine

The preceding statement with its colorful phraseology reflects the hand of a talented writer. Ivan Drač has, after all, been one of Ukraine's leading poets since the 1960s. Drač's public statement is dangerous, however, and for three reasons: (1) because it was printed on the front page of a leading Ukrainian newspaper, Kiev's *Literaturna Ukraïna* (February 2, 1995); (2) because it was issued in the name of the Ukrainian World Coordinating Council that represents Ukrainians at home and abroad; and most seriously, (3) because it is full of untruths and outright demagoguery.

What are the facts? There is no such thing as "political Rusynism" other than in the minds of Ukrainian polemicists. The Provisional Government of Subcarpathian Rus' has

never called for a change of boundaries, but rather the recognition of an autonomous republic *within* Ukraine. Minimally, it demands the implementation of a legal referendum, carried out by the authorities of an independent Ukraine on December 1, 1991, in which 78 percent of the inhabitants of Transcarpathia voted for self-government *within* Ukraine.

The Rusyn Renaissance Society (Rusyn'ska Obroda) in Slovakia has never suggested changing borders nor has it ever made any demands for a Rusyn self-governing territory either within Slovakia or beyond its borders. It is particularly surprising that in his criticism of the Rusyn'ska Obroda and its codification of the Rusyn language in Slovakia, Drač refers to "the situation in western Ukraine," as if eastern Slovakia is—or should be—part of Ukraine. Respected Slavic linguists within Slovakia and others abroad have welcomed the codification of a Rusyn literary language as an achievement in its own right as well as a possible means to instill pride in younger generations of Rusyns and to stem the tide of national assimilation.

The suggestion by Drač that such cultural activity is somehow connected with a call "to a new change of borders, to rebellion, and to armed conflict" is in itself the height of irresponsibility on the part of an influential spokesperson for an important independent country such as Ukraine. In fact, the only armed groups that have entered the picture are from the Ukrainian National Self-Defense (UNSO), a paramilitary organization based in Galicia. Since 1991, UNSO "units" have crossed over into Transcarpathia on more than one occasion in an effort to "persuade" the local population to vote against autonomy.

The Ukrainian public deserves better and honest information from its leaders about the Rusyn cultural and national movement that since the Revolution of 1989 has evolved as a result of political and national emancipation both within Ukraine and in neighboring countries. It is a pity that Ukrainian spokespersons in the diaspora who have easier access to objective information—and this includes Ukrainian scholars and experts of Ukrainian and non-

Ukrainian background—have themselves not spoken out against the distortions of truth and inflammatory rhetoric of which Drač's statement is only one of many examples from the Ukrainian media both in Ukraine and abroad.

There are, nonetheless, at least a few realistic Ukrainians who have been able to see the issue for what it is. In a sense, the Ukrainian dilemma about the Rusyn movement was best summed up already in 1992 by a Galician-Ukrainian journalist in the L'viv newspaper *Post-postup* (No. 21). The author, Andrij Kvjatkovs'kyj, not only described the situation, he also called on his fellow Ukrainians to remember what was done to them before continuing to do the same to others:

Let us recall our own history, The 'creeping steps of Russification' during the eighteenth and early nineteenth centuries led to a kind of success. Nevertheless, in the wake of the [tsarist] Ems Ukase [1876] and Valuev circular [1863], with their statements [that the Ukrainian language] 'never existed, does not exist, and cannot exist', the result was a counter-reaction that in fact led to a new wave of the Ukrainian national revival . . . And how dangerous is the Rusyn movement for the idea of a united Ukraine? . . . And does the Rusyn movement have a future? Yes, it does, and first of all because it is reacting to the Ukrainian position that a 'Rusyn language and culture has not existed, does not exist, and cannot exist'. How can one explain such a thesis to an ordinary Transcarpathian when Rusyn newspapers, journals, schools, and *gymnasias* exist in Yugoslavia . . . and when such institutions . . . are today coming into being in Slovakia, Hungary, and Poland? And who created the World Congress of Rusyns, if not the Rusyns themselves? I realize that all these are not very pleasant things for sympathizers of a united Ukraine. And for me they are not pleasant either. But we cannot be ostriches and try to hide from such realities by sticking our heads in the sand!

RECENT EVENTS

Bratislava, Slovakia. On January 27, 1995, a scholarly conference was held in conjunction with the announcement of the creation of a codified Rusyn literary language in Slovakia. The conference included presentations by Professor Aleksander Duličenko (Tartu University, Estonia) "The Carpatho-Rusyn Language in the Context of Regional Literary Languages Among the Contemporary Slavic Peoples"; Professor Paul Robert Magocsi (University of Toronto, Canada) "The Rusyn Language Question Revisited"; and Dr. Vasyľ Jabur (Institute of Rusyn Language and Culture, Slovakia) "Aspects of the Rusyn Language Norm in Slovakia."

Bloomington, Indiana. On March 3, 1995, Robert Carl Metil, a PhD candidate at the University of Pittsburgh delivered a paper entitled, "The Role of Bricolage and Bricoleurs in the Evolving Identity of the Rusyn American Pan-Slavic Folk Ensemble Slavjane." The presentation was part of an international seminar—Diasporas: Performing, Recording, and Archiving—held at Indiana University.

Metil's study used the Levi-Strauss theory of *bricolage*, or accretion, to explain the evolving repertoire of the Rusyn-American folk ensemble, Slavjane, from its earliest beginnings in the 1950s to its first performance visit to the European Rusyn homeland in 1992.

West Paterson, New Jersey. On March 4, 1995, a small working conference was held to discuss the present and future status of the Episcopal Heritage Institute Museum and Library of the Byzantine Ruthenian Catholic Diocese of Passaic. Hosted by Bishop Michael Dudick, D.D., four speakers spoke about the rich collection of books, manuscripts, art works, and other artifacts held by the institute. Professor Robert A. Karlowich (Pratt Institute, Brooklyn, New York) provided an introductory overview of the Heritage Institute's holdings; Bogdan Horbal (New York City), Professor Richard Renoff (Nassau Community College), and Edward Kasinec (New York Public Library) reviewed the nonprint resources and archival and manuscript materials. The closing discussion led by Mr. Kasinec addressed the future of the Heritage Institute in the wake of the imminent retirement of Bishop Dudick.

**IN MEMORY:
THE MOST REV. JOHN M. BILOCK, D.D.
(1916-1994)**

His Grace Bishop John M. Bilock died on September 8, 1994, and was interred in Uniontown, Pennsylvania at Mount St. Macrina Byzantine Catholic Convent on September 13. Ordained a priest in 1946 and a bishop in 1973, his last post was as the Apostolic Administrator for the Byzantine Catholic Archdiocese of Pittsburgh. As a kind, gentle, fatherly bishop, he was blessed with many talents. He worked long hours at the chancery and residence, kept a sense of humor, and was generous with his time and resources.

As a homilist and an excellent singer, he directed the Radio Apostolate in Greater Pittsburgh which for thirty one years broadcast Rusyn-Slavonic liturgical services, including Rusyn-language homilies. He expanded his media work to direct the television liturgy broadcasts. In 1956, he helped to establish the 300-member Western Pennsylvania Byzantine Catholic Chorus, which represented the Carpatho-Rusyns in the nationally acclaimed Pittsburgh Folk Festival. That chorus and its dancers were the seed of a legacy that spawned numerous Rusyn folk groups in the 1970s and 1980s in western Pennsylvania.

In 1973, Bishop John initiated a Rusyn cultural roots program, based on the performing arts at St. John's Cathedral School in Munhall. During the 1970s, he was a leader in the Slavic Unity Council at the University of Pittsburgh. He often spoke about the cultural virtues and the social psychology of the Slavic peoples. He was also an advocate of Eastern Christian unity, and in the early 1980s was instrumental in setting up the well-attended Archdiocesan Church History Lecture Series by Monsignor Basil Shereghy.

In 1984, Bishop Bilock co-founded the Carpatho-Rusyn Chant Education Program in the Byzantine Catholic Archdiocese. For the next nine years the program sponsored an advanced cantor's class, developed a chant method, conducted valuable Rusyn chant research, produced bilingual settings, a Marian Hymnal, and forty volumes of chant in manuscript which was examined by musical experts striving to achieve the highest artistic standards for the chant tradition. In 1987 and 1988 Bishop Bilock oversaw the liturgical and chant committee in Pittsburgh which produced an American English translation for a new bilingual prayer book for congregational use and a congregational sacred chant book. He strongly advocated the restoration of the Station of Cantor to its appropriate role in Byzantine Catholic church life.

Throughout his life, Bishop Bilock was a determined promoter of educational projects connected with the preservation of Rusyn and Byzantine Catholic tradition. The Carpatho-Rusyn Research Center acknowledges his contribution with gratitude. *Vičnaja jemu pamjat'.*

Jerry J. Jumba
Pittsburgh, Pennsylvania



SINCE THE REVOLUTION OF 1989

Mukačevo, Ukraine. On December 20, 1994, a new civic organization was established in Subcarpathian Rus' (Transcarpathia), the Association of Indigenous Peoples in Transcarpathia (Asociacija korinnoho naseleennja Zakarpattja). The organization is concerned with trying to find ways to resolve the present economic crisis in the region; to end the negative results of "colonial rule" in Transcarpathia, especially during the past fifty years; and to implement democratic principles in all spheres of Transcarpathian life. The organization hopes to find help among international organizations that protect the rights of indigenous peoples. It is also committed to the full implementation of self-rule for Transcarpathia as voted on by 78 percent of the population in the December 1991 referendum.

The Association of Indigenous Peoples of Transcarpathia, headed by Professor Ivan Kryvs'kyj, a noted physicist at Užhorod State University, can be contacted at: Asociacija korinnoho naseleennja, pl. Narodna 5/kab. 8, 294000 Užhorod, Ukraine.

Bratislava, Slovakia. On January 27, 1995, more than 100 cultural, educational, civic, and political leaders met in Slovakia to witness the formal announcement of the creation of a Rusyn literary language in Slovakia. Words of greeting and congratulations were presented by representatives of the Slovak government and cultural organizations, by Rusyn organizations in neighboring countries, and by non-government organizations in other parts of Europe concerned with the fate of minority languages and peoples. The event was organized by the Institute of Rusyn Language and Culture of the Rusyn Renaissance Society (Rusyn'ska Obroda), which published for the occasion five Rusyn language texts: a rule book, orthographic dictionary, dictionary of linguistic terms, elementary primer, and elementary reader.

NEW METROPOLITAN ARCHBISHOP INSTALLED

Tuesday, February 7, 1995, heralded a new era for the Byzantine Ruthenian Catholic Church in America. On that day this spiritual body of over 200,000 Americans of Carpatho-Rusyn background received its third Metropolitan Archbishop in the person of Judson Michael Procyk. Procyk, 63 years old, was consecrated a bishop by the three hierarchs of the Pittsburgh Ruthenian Metropolia: Bishop Michael J. Dudick, Eparch of Passaic, New Jersey; Bishop Andrew Pataki, Eparch of Parma, Ohio; and Bishop George M. Kuzma, Eparch of Van Nuys, California. The liturgy and rites of consecration and enthronement took place in Munnhall, Pennsylvania, at the new Byzantine Catholic Cathedral of St. John the Baptist which was recently completed under the direction of then-Monsignor Procyk near the end of his 22-year term as cathedral rector.

The significance of Archbishop Procyk's consecration was underscored by the over 1000 faithful who filled the cathedral to overflowing. Among the bishops were all the Eastern-rite Catholic hierarchy of the United States and Canada: the Ukrainian Byzantine Catholic Metropolitan of Philadelphia, Stephen Sulyk; his auxiliary bishop and three suffragan bishops from the United States (whose eparchies include many Carpatho-Rusyn faithful); the Ukrainian bishops of Canada; the Slovak Byzantine Catholic Bishop Michael Rusnak of Toronto; and the Melkite Byzantine Catholic bishops in America. Also present were twenty Roman Catholic bishops. Cardinal Anthony Bevilacqua of Philadelphia presided at the liturgy, and Archbishop Agostino Cacciavillan, Apostolic Pro-Nuncio to the United States, read the Papal letter of appointment and installed the new metropolitan as head of the Byzantine Catholic See of Pittsburgh.

Most impressive was the presence together for the first time in history of the ruling bishops of every Ruthenian eparchy in the homeland: Bishop Ivan Semedi of the Ruthenian mother Eparchy of Mukačevo-Užhorod, Ukraine; Bishop Ján Hirka, Eparchy of Prešov, Slovakia (whose eparchy includes the Czech Republic as well); Bishop Szilárd Keresztes, Eparchy of Hajdúdorog, Hungary; and Bishop Slavomir Miklovš, Eparchy of Križevci, Croatia (whose eparchy includes the Vojvodina in Serbia, and Bosnia-Herzegovina). By their participation, these bishops made a strong statement about the continuity and fraternal ties between the Byzantine Ruthenian Catholic Church in Europe and in America.

Bishop Kuzma gave the sermon at the liturgy, in which he chronicled the growth of the Byzantine Ruthenian Catholic Church in America from its immigrant days to the present. He spoke of a "new spring" for the church ushered in with the new metropolitan, and he challenged the church to cultivate a zeal for the evangelization of all peoples and to rejuvenate its liturgical life by removing fully its Latinizations and by returning to authentic Byzantine traditions. He encouraged the church to act as a single body and not as individual eparchies, to use more effectively the seminary to train not just Ruthenian Catholic seminarians, but also those of other Eastern Catholic churches, to offer continuing education of the clergy, and to provide theological education for the laity. In terms of ethnic identity, he stressed:

We can no longer consider ourselves to be an ethnic Ruthenian Byzantine Catholic church; rather we must be an American Byzantine Catholic church loyal to the teachings of Christ and the universal Church. While our ethnic ties may still be strongly rooted in Eastern Europe, there is a vast forest that separates our American Byzantine Catholic church from our Rusyn roots. . . . We must be open to preaching the Gospel to all peoples and welcoming them into our church, be they Hispanics, Asians, African-Americans or anyone that the Lord leads to our door. The Gospel is clear: Go and make disciples of all peoples!

Bishop Kuzma's sermon was met with thundrous applause.

It is noteworthy to mention the presence of two Orthodox bishops of eparchies which include many faithful of Rusyn background: Archbishop Kyrill of the Diocese of Western Pennsylvania, Orthodox Church in America; and Bishop Nicholas of the American Carpatho-Russian Orthodox Diocese of Johnstown, Pennsylvania. They, along with several of their local priests, came to witness and share this important event with their Rusyn brothers and sisters.

Another historic gathering occurred the next morning, February 8. The eight bishops of the eparchies that descend from the 1646 Union of Užhorod concelebrated a Divine Liturgy at the Byzantine Catholic Seminary of Saints Cyril and Methodius in Pittsburgh in honor of the imminent 350th anniversary of the union. The liturgy was sung mainly in Church Slavonic with some English and Hungarian, but entirely according to plainchant melodies transcribed at the beginning of the twentieth century by Cantor Josyf Malynyč at the Cathedral of the Exaltation of the Holy Cross in Užhorod, the "mother cathedral" of Carpatho-Rusyn Byzantine Catholics throughout the world.

At this liturgy, Bishop Ivan Semedi preached a sermon in Rusyn (summarized in English by Bishop Pataki), in which he spoke of his great joy at being able to be present for this momentous occasion and at seeing how well the Byzantine Catholic Church in America has maintained its Byzantine spiritual tradition, particularly its liturgical chant. He stressed that this was an important example for the church in the Carpathian homeland. Also on February 8, Archbishop Procyk presented Bishop Semedi with \$30,000 collected in an appeal from the archdiocese to help complete the seminary in Užhorod.

Archbishop Procyk was born and raised in Uniontown, Pennsylvania. His Rusyn maternal ancestors came from Závadka, Spiš county, and his paternal ancestors came from Galicia. In a discussion with Dr. Paul Robert Magocsi, president of the Carpatho-Rusyn Research Center, Archbishop Procyk pledged to continue the good working relationship between the C-RRC and the Byzantine Ruthenian Catholic Church which began under his predecessor Archbishop Kocisko. The new archbishop appears committed to maintaining the Rusyn spiritual traditions of his church while at the same time leading it to fulfill its apostolic mission to all peoples.

Richard D. Custer
Pittsburgh, Pennsylvania



Bishops at the Seminary Chapel (L to R): Slavomir Miklovš (Križevci, Croatia); George M. Kuzma (Van Nuys, California); Szilard Keresztes (Hajdúdorog, Hungary); Archbishop Judson M. Procyk (Pittsburgh); Michael J. Dudick (Passaic, New Jersey); Ivan Semedi (Užhorod, Ukraine); Andrew Pataki (Parma, Ohio); Ján Hirka (Prešov, Slovakia).

A NEW BEGINNING

With this issue we begin a new chapter in the history of the *Carpatho-Rusyn American*. The offices of the business manager have moved from Pittsburgh, Pennsylvania to Fairfax, Virginia. This is more than just a change of address, however.

Since our first issue back in 1978, subscriptions and distribution of the *C-RA* have been dependent on the volunteer work of several devoted individuals. The most recent was Maryann Sivak of Pittsburgh, who since late 1990 has not only made sure readers received their copies, she also took hours of her limited free time to answer numerous inquiries about Rusyn culture and the European homeland. We are all very grateful for her valuable contributions over the past four years.

We now look forward to working with Jack Figel, founder of Eastern Christian Publications in Fairfax, Virginia and a Carpatho-Rusyn—all of his grandparents emigrated from the Prešov region of Slovakia. Mr. Figel is a professional publisher, whose company is equipped to produce our quarterly publication through all its phases—from edited manuscript through composition, layout, printing, and mailing. As a result, we expect our readers will have the *C-RA* in their hands quicker than before and, most importantly, we hope the number of our subscribers to increase.

Again our deepest appreciation to all those volunteer business managers in various parts of the country who for seventeen years have served us all so well (Olga Mayo, Steve Mallick, John A. Haluska, Maryann Sivak), and our best wishes to Jack Figel for the future growth and success of the *C-RA*.

OUR FRONT COVER

The Rusyn-language text of the Declaration on the Occasion of the Celebratory Announcement of the Codification of the Rusyn Language in Slovakia, signed on January 27, 1995 by the chairman and all members of the executive board of the Rusyn Renaissance Society (Rusyn'ska Obroda).

A Forum on Carpatho-Rusyn Heritage

THE CARPATHO-RUSYN AMERICAN

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CARPATHO-RUSYN AMERICAN[®]

A Forum on Carpatho-Rusyn Cultural Heritage



Vol. XVIII, No. 2

Summer, 1995

FROM THE EDITOR

Our present issue provides a great deal of information about the pursuit and development of Rusyn roots, identity, and cultural recognition on several fronts—historically, in immigration, and at the present moment in the Rusyn homeland itself. Our biography, for instance, is of Jaroslav Kačmarčyk, a Lemko-Rusyn activist who, during the difficult period immediately following World War I, labored for the sake of the Lemko Rusyns of Poland, serving for a brief time as president of the Lemko Republic. We can only imagine what joy he would experience today at the present status of his Lemko-Rusyn people in Poland, given all they were forced to undergo in the years subsequent to World War I. The Polish government has just recently recognized Lemko Rusyns officially as a national minority in Poland and are providing financial support for the Rusyns' culture-building activity. The Lemko *vatra*, or ritual bonfire, celebrated at an annual folk festival in Poland every June, now burns more brightly than ever.

The second front on which Rusyns are pursuing their identity is in terms of genealogical research among the descendants of immigrants. Immigrants' sons and daughters, grandchildren and great-grandchildren, are seeking more than ever before to locate records of ancestors in order to construct their family genealogical trees. Older generations, who preserve the personal stories and the group's history—often never conveyed to others—are passing on with time. And with their passing, we are becoming increasingly aware that vital information will be lost forever if we do not act now to preserve their story, to piece together the building blocks of our own family chronicles.

The genealogist takes information provided by grandparents and goes a step further, delving into American and European archives which disclose even that which our ancestors have forgotten. What are the special concerns of Americans of Carpatho-Rusyn background as they consider undertaking genealogical research? Why might Carpatho-Rusyn Americans in particular want to pursue this research either themselves or with the help of a professional genealogist? Susyn Mihalasky's interview with Thomas A. Peters discusses the intriguing work of a genealogist who specializes in archival research for Carpatho-Rusyn Americans.

On no front, however, has the pursuit and development of Rusyn identity and culture been as intensely undertaken as in connection with the World Congress of Rusyns. Having met first in 1991 in Medzilaborce, Slovakia, and for the second time in 1993 in Krynica, Poland, this spring the Third World Congress of Rusyns met on May 26-28 in Ruski Krstur (Rusyn: Ruski Kerestur), Yugoslavia.

This issue of the *C-RA* discusses the congress, and subsequent issues will provide additional information and documents issued by the congress. Along with presentations and large group meetings, the third congress included numerous smaller work sessions of standing commissions on such subjects as culture, scholarship, and economic development.

The Third World Congress was also a celebration of Rusyn culture. During the first evening, Friday, May 26, the Rusyn semi-professional theater Djadja, resident in Ruski Krstur, performed a play by one of the leading Rusyn writers in Yugoslavia, Djura Paphrahaji. On Saturday evening, several local amateur folk ensembles sang and danced, sharing their variants of traditional Rusyn folklore with Rusyns from elsewhere in the European homeland.

The congress received financial and moral support from the Yugoslav government and strong affirmation from the Slovak government. The government of Ukraine, however, issued an official letter of protest to Yugoslav authorities before the congress, threatening negative action if the congress were allowed to meet. This attitude was reflected earlier in the year, as well, in a statement by the Ukrainian World Coordinating Council denigrating the codification of the Prešov Region Rusyn language which took place in January 1995 (see the *C-RA*, Vol. XVIII, No. 1, Spring 1995, pp. 7-8).

The Yugoslav government dismissed Ukraine's protest. It is our hope that all the other governments of countries in which Rusyns reside—Slovakia, Poland, the Czech Republic, and Hungary—also be their own masters in their positive orientation toward Rusyns. As these countries take their place as rational democratic nations of the new Europe, may they not allow their own progressive attitude toward internationally recognized minorities, including Rusyns, to be distorted by the out-dated or retrogressive views of partisan interest groups.

There are some final and exceedingly positive notes regarding the Third World Congress. The setting for the congress, the small town of Ruski Krstur, was most remarkable. Located within easy driving distance of a major city and Rusyn cultural center, Novi Sad, Ruski Krstur is approximately 98 percent Rusyn in population. All aspects of the town and its society are thoroughly modern and, most significant, are linguistically and culturally Rusyn. This includes various forms of the media, shops, and the entire educational complex. In a sense, Ruski Krstur serves as a model for all Rusyns of how it is possible to live fully Rusyn in a larger non-Rusyn environment.

Yet another positive note. A large delegation of Lemko Rusyns from Poland and cultural activists from Transcarpathia were present as well as several Hungarian Rusyns who are seeking to nurture the study of Rusyn language and culture in Hungary, and who will, in fact, be hosting the Fourth World Congress of Rusyns in Budapest in 1997. Our congratulations and best wishes go to all those who participated in the Third World Congress and who, during the next two years, will continue to carry out Rusyn cultural work defined by the congress.

OUR FRONT COVER

Greek Catholic Church in Ruski Krstur, Yugoslavia.

CARPATHO-RUSYN AMERICAN[®]



Vol. XVIII, No. 2

Summer, 1995

JAROSLAV KAČMARČYK (1885-194?)

Jaroslav Kačmarčyk is regarded by Lemkos in much the same way as Americans view George Washington. While Kačmarčyk's efforts at attaining self-determination for Lemkos did not succeed, he is nonetheless credited as one of the few who successfully drew international attention to the rights and aspirations of Carpatho-Rusyns in the Lemko Region of historic Galicia.

Jaroslav Kačmarčyk was born in 1885 in the Lemko village of Bińczarowa. His father was the renowned priest and Rusyn community activist, the Reverend Teofil Kačmarčyk (see *C-RA*, Vol. XVIII, No. 1, 1995, p. 3). Teofil served as a model and inspiration to the young Jaroslav, who devoted most of his early years studying hard and eventually earning a PhD in law from the University of L'viv. During World War I, Jaroslav served in the Austro-Hungarian army.

Following the end of the war and the collapse of Austria-Hungary, Lemkos together with their Carpatho-Rusyn brethren south of the mountains, and like many other peoples in east-central Europe, saw the fluid postwar international environment as an opportunity to decide their own political fate. Consequently, Kačmarčyk and other Lemko activists (primarily Greek Catholic priests, teachers, lawyers, and peasants) started an organized Lemko political movement in the Carpathians. The result was a large meeting in the Lemko village of Florynka on December 5, 1918. Kačmarčyk and other Rusyn leaders from both sides of the Carpathians declared: "We want neither Hungarians nor Poles, and we do not recognize any Ukraine." Instead, they decided to create their own Rusyn councils in order to govern and administer the region. Within weeks, several councils sprang up throughout the Lemko Region.

During this period Kačmarčyk headed the Rusyn Council (*Russka Rada*) in his native village of Bińczarowa. Like many Lemkos of his day, he felt a strong cultural affinity toward Russians and he advocated political union with Russia. Since at the time this was politically unrealistic, Kačmarčyk and others supported instead union with Czechoslovakia as a temporary political expedient until such time as they could unite with Russia. In January 1919, Kačmarčyk assumed control of the Grybów county Rusyn Council. Before long, however, he became leader of the entire Lemko Region and eventually president of the Lemko Republic. The Grybów Rusyn Council that he headed was recognized by Lemkos as the governing authority of the region.

The government of the newly-independent state of Poland had other plans, however, and it decided to take control of the Lemko Region. This led to numerous conflicts. Hundreds of Lemkos who were called to serve in the Polish army fled abroad with the army in pursuit. Lemkos were also expected to provide material support to the Polish military in the form of clothing and food. Kačmarčyk's Council refused such demands and advised the Lemko population to follow suit. In attempting to address and mediate this increasingly difficult situation, Kačmarčyk met in March 1919 with both Lemkos and Poles. As a result of his efforts, in June the Polish military command in Tarnów ordered that Lemkos be exempted from service in the army.



By the fall of 1919, however, Lemkos were again being drafted into the Polish army. Together with the Rusyn-American immigrant, Victor P. Hladyk, Kačmarčyk travelled to Warsaw to discuss this matter with Polish military officials. Another promise to cease drafting Lemkos was offered, but again it was not kept. Lemkos were with increasing frequency being beaten or even killed for resisting the draft. As the situation deteriorated, the Polish secret police placed Lemko activists under surveillance. In early 1920, Kačmarčyk publicly declared in Gorlice that the Lemkos had a right to self-determination in their national affairs. He raised this issue in Florynka in March 1920, but this turned out to be an exercise in futility. Lemkos simply had neither the political nor military power necessary to implement their self-declared rights. Finally, in September 1920, the Polish military command formally ordered the full integration of Lemkos into the Polish Army. At first many Lemkos were reluctant to join, but with time more and more did so.

The fate of the Lemko Republic was decided at the outset of 1921. On January 8, Kačmarčyk was arrested and put on trial six months later. Kačmarčyk defended himself and his activities by emphasizing that he was following the wishes of the Lemko people; was attempting to uphold Wilson's principle of self-determination for all peoples; and was working to live in friendly relations with Poles. In the end, he was acquitted of all charges and set free.

After his release, Kačmarčyk opened a legal practice in the Lemko Region town of Muszyna. From this point on, he ceased to be a force in Lemko community life. He did resurface briefly during a visit to the United States in 1923, but he turned down an invitation to head the Lemko Congress in New York. Kačmarčyk's departure from public life dismayed many Lemkos. It is likely that he was disillusioned and exhausted after the intense and disappointing events of 1918-1921. After 1923, not much is known about Kačmarčyk other than that he continued to be active in the legal profession at least until the outbreak of World War II in 1939. Despite his early retirement from political life, Kačmarčyk and his patriotic activity on behalf of Lemkos at the close of World War I continue to be remembered and held in high regard.

Bogdan Horbal
New York, New York

HOW TO FIND YOUR ROOTS

Mr. Thomas A. Peters is a certified professional genealogist who specializes in, among other things, Carpatho-Rusyn ancestry and the history of Carpatho-Rusyns in northern New Jersey. He was interviewed in March 1995 by Susyn Y. Mihalasky, a staff writer with Karpatska Rus', the Yonkers-based Lemko Rusyn newspaper.—Editor

Mr. Peters, please tell us something about your own ethnonational heritage and how you first became interested in genealogical research.

On my father's side, I am Acadian French, Irish, and Scottish. On my mother's side, I am Slovak and Carpatho-Rusyn. I have been able to trace my Acadian ancestry to the early 1600s; my Scots ancestry to about the late 1700s, and my Irish ancestry to about 1830. With the assistance of the archive in Prešov, my Hirkala/Káčmar Slovak ancestry has thus far been traced to the early 1800s. My Carpatho-Rusyn ancestry is stalled with the names of my great-grandparents: Vasył and Hafija (Geggyo) Kovach, both from Packan'ovo in the former Bereg county, Transcarpathia. I expect records to be available for Transcarpathia within the next few years as a result of recent microfilming in Ukraine by the Genealogical Society of Utah (the Church of Jesus Christ of Latter Day Saints, or Mormon Church).

Actually, I got started in genealogy by hearing stories about my wife's ancestry from her late grandmother. She was always telling stories about her grandfather who was an early iron miner in Morris county, New Jersey. I decided one day to try to find out more about these miners. I used the United States Federal Censuses to verify their occupations, the names of children, birthplaces, etc. I soon knew more about my wife's family than they did. My wife, Jessica, became interested as well. This all began in 1980. We are now both professional genealogists. I work as a freelancer specializing in German, Slovak, Polish, and Carpatho-Rusyn ancestry. My wife works for the New Jersey Historical Society in Newark as the staff genealogist. Of course, both of us are so involved now in helping others that we rarely get time to work on our own family histories.

Tell us something about genealogy, your methodology, and the tools you use as a genealogist. If I come to you with a confused "not-this-not-that, Carpathian-something, Russian-but-not-Russian" heritage and one or two family or place names on an old yellowed, illegible letter, what do you do? How do you start?

First of all, if you come to me bearing tales of a confused or a negative identifier heritage (not Polish, not Slovak), then I know that you are Carpatho-Rusyn. I have helped hundreds of individuals with their genealogical research as a volunteer librarian at the Family History Library of the Mormon church in North Caldwell, New Jersey. The only persons that relate to me a sense of confused heritage are the Rusyns. Hopefully, after I have cleared up their sense of confusion, we can proceed with identifying sources of information to assist them in their research.

Initially, I ask people to provide me with the vital statistics on themselves. You should always begin research with yourself and work backwards. I would of course, ask his/her birthdate and birthplace; the names of his/her parents, including maiden name of the mother; their places and dates of birth; their marriage date and place; their places and dates of death and places of burial. I continue this process until we reach backwards to the immigrant ancestors.

The more information that the person has, the easier it is to do the research. It is very important to have the names of the places where the immigrant and his family lived. Records in the United States are generated in these places. I will check the United States Federal Censuses taken in 1920, 1910, 1900, and 1880. Our Carpatho-Rusyn ancestors began coming to the United States about 1880 or later. Sometimes, I will check the New Jersey State Censuses taken in 1885, 1895, 1905, and 1915. New York had censuses as well in 1905, 1915, and 1925. These censuses place our ancestors in their ethnic neighborhoods, particularly in the industrial cities of the northeastern seaboard.

I also ask if the immigrant male became a U.S. citizen, since this engenders naturalization records which can provide an array of useful data including birthplaces, birthdates of the immigrant, his wife, his children, when he/she came to America, and the name of the ship and date of arrival.

If the immigrant was in the U.S. prior to the First World War, I check for a World War I draft registration card. At that time all males, whether citizen or alien, were required to register for the draft. I check Passenger Arrival Records in the port of New York, especially in the period 1897-1943, which has an index. Depending upon the time period, the manifests can list the last place of residence in Europe and/or the birthplace, age, sex, marital status, personal description, place of settlement in the United States, and names of next of kin in Europe.

Byzantine Catholic or Russian Orthodox registers almost always give the ancestral village in Europe in marriage, baptismal, and death registers. They are the best record source in the United States for determining ancestral village names. I check the civil registers of births, marriages, and deaths in New Jersey, New York, or wherever the persons lived. I bear in mind the fact that many immigrant births were unrecorded. That is why ethnic church records are so important in chronicling our ancestry in the United States.

I also ask my clients if they have any documents which their immigrant ancestors may have brought with them to the United States. Frequently, these documents are abstracts of baptismal and marriage records given to them by priests before they left Europe. Many immigrants also wrote home to their priests to obtain these documents. Often descendants do not realize that these precious papers contain information that is vital to them in their ancestral search. These documents can be written in Latin, Hungarian, or Slavic Cyrillic. They are important to your research because our ancestors sometimes came from small villages that did not have their own parishes. In such circumstances, our ancestors were likely to have worshipped at the next largest village.

Once I have ascertained the following information, I can begin to perform research in European records (provided that they are available to me):

1. The full name of the immigrant ancestor that he/she received at birth. For example: Vasyl Takach, not "Bill" Takach.

2. The religion. If we are dealing with an immigrant born prior to 1900, this will always be Greek Catholic. If we are dealing with a 20th century birth, the person could be Orthodox as well.

3. An approximate date of birth—at least the year.

4. The name of the ancestral village. No research can be performed without the village name.

5. The names of the immigrant's brothers and sisters. A surname may be very common in the ancestral village and the siblings' first names might be the only way of distinguishing a particular family from related families of the same surname.

Can you share with us any "good stories" of a particular genealogical search that called for especially challenging or improvized "detective work"?

Most immigrant research of the late nineteenth and early twentieth centuries is straightforward. My clients may already know the ancestral village name. This is the most critical piece of information that I need to begin a European search. The only problem that might come up is the fact that a particular immigrant ancestor may have been illegitimate.

We should remember that those who came before us were not always saints and may have lived in crowded homes while serving as servants. Temptation was always there! If you are pursuing your family history, you must be prepared for this eventuality. Few families can escape this problem. You are no less a person because of something your ancestor did!

What special difficulties or unique aspects are there that set genealogical research on Lemkos and other Rusyns apart from research on other groups?

If you are researching your Lemko heritage, it can be simple or it can be quite complex. Greek Catholic Church records were maintained in Galicia from probably the early 1700s. Copies of church records were maintained from 1784 on and served as civil records of birth, marriage, and death. The problem is that no one seems to have definitive information regarding the location of church records maintained by the Byzantine Catholics and the more numerous Orthodox churches.

Operation "Vistula," the forcible relocation of the Lemkos to western and northern Poland, is the culprit. The people of an entire region were physically uprooted. Where were the church records sent? Some may have been taken to the new localities by the priests. Some may have been turned over to Roman Catholic priests in Poland for safekeeping. Perhaps some are in church archives such as in Przemyśl.

Additionally, civil records offices called USC (Urząd Stanu Cywilnego), have vital statistics for each town. There should have been records from at least the mid-nineteenth century down to 1947, at the time of the relocation. I would

think that these records should have been sent to a Polish archive or some other type of repository.

The Mormon Church has microfilmed Greek Catholic church records for about 60 Lemko villages out of a possible 300 or so. These 60 villages may have a partial series of records. For example: Komańcza has excellent records from about 1764 to the 1880s. The town of Tyława has birth records only for the period 1831-1855. They are quite remarkable birth records, though, in that they give information on up to four generations!

To use these records, you would probably have to know the name of your great-grandfather born prior to 1855. More records are constantly being "discovered" in archives and local registry offices. An inquiry to the Polish State Archive in Warsaw can be made to determine what, if any, records are available for research on your Lemko families. I suspect that Greek Catholic records for the Lemko Region may be found among the holdings of the Ukrainian State Archives in L'viv or Kiev. This will become known in the next few years as microfilming in Ukraine proceeds. There may be census or other records that can be consulted in local Polish archives—particularly the archive in Rzeszów. An inquiry there can determine their record holdings.

Descendants of Rusyns from the Prešov Region in Slovakia have an easier time in researching their ancestry. As far as I am aware, all Rusyn parishes there have at least some records available. These records may begin as early as 1727 in Kojšov or as late as 1885 in Miková, the birthplace of Andy Warhol's parents.

These church records are housed in the state archives in Levoča and Prešov and have been microfilmed by the Mormon Church. They should be available to the public sometime this year. You will have to go to a Family History Library of the Mormon Church. For instance, there is one located at 125 Columbus Avenue, opposite Lincoln Center, in New York City (telephone: 1-212-873-1690). Mormon or LDS Family History Libraries are also located in many other cities in the United States. Check your yellow pages under Church of Jesus Christ of Latter Day Saints. Anyone can use their libraries. You can order microfilm at a cost of \$3.00 per roll. Most records will be in Latin with occasional entries in Hungarian or Slavic Cyrillic.

The Rusyns of Transcarpathia, Ukraine will have a chance to research their ancestry within the next year or so. Microfilming of church records is a priority. You can also visit the archives in Poland, Slovakia, and Ukraine, and attempt to do the research yourself.

Are people with a more complex heritage or who are often confused about their heritage—like Carpatho-Rusyns—more likely to become genealogists?

There is no doubt in my mind that doing one's genealogy enables one to understand oneself better. I did an oral history interview with my aunt who is now 81 years old. The more that I learned about my Slovak grandfather, the more I felt that I really had many of his characteristics. He was very soft spoken and calm. He did not raise his voice often. He left the children's disciplining to his wife. He was a man of few words. He knew who he was. His daughter in

anger once said to him: "Papa, who do you think you are?" He said: "I'm me. Who are you?" Today everyone is looking to discover who they are, but he already knew.

The descendants of Carpatho-Rusyns are starting to discover that they can learn much about their family heritage. They are discovering that not all of the records were lost during World War II. They are seeking their heritage along with other "ethnic" Americans.

Would you tell us about any research projects you have undertaken which were/are specifically related to Carpatho-Rusyns?

I am always working on some type of Rusyn project. I have compiled a partial list of Rusyn and Slovak residents of Passaic, New Jersey who registered for the draft during World War I. I noted only those who cited a specific village of origin. This list comprises about 300 men.

I am working on three projects now: the first is a listing of all of the residents of Passaic county, New Jersey who came from Austria-Hungary and who became citizens during the period 1875-1906. In this survey, I will identify Rusyns who became citizens during this time period and should find Slovaks and Jews, as well.

I am also compiling a list of all Christian given names that appear in Rusyn or Rusyn-American church baptismal records. Most of these names are in Latin. I will attempt to provide Rusyn Cyrillic cursive script examples as well as printed Cyrillic transcriptions and English language translations. Some of our Rusyn given names are unusual and are not found in any standard texts. Of course, this will be most helpful to those doing genealogical studies, particularly those of us who do not know the language.

I have also been transcribing the baptisms and marriages from the registers of Sts. Peter and Paul Russian Orthodox Church in Passaic. This church was established by former members of St. Michael's Greek Catholic Church in Passaic who were dissatisfied with the actions of their priest. The parish was Greek (Byzantine) Catholic from 1902-1909. In 1909, it became an Orthodox Church as a result of parishioner dissatisfaction in connection with the trusteeship struggle with the Latin-rite hierarchy as well as the celibacy issue. The parishioners of this church were Lemkos from Galicia and Rusyns primarily from the Prešov Region. Occasionally, there are entries for Transcarpathian immigrants and also people from the more southwestern counties of Borsod and Abaúj. I intend to transcribe the period from 1902 to maybe 1915. The families will be reconstructed from the registers. I may also write a short history of the church along with the family data. I have newspaper articles pertaining to the church as well. Eventually, I hope to elicit the cooperation of St. Michael's Byzantine Catholic Cathedral in allowing me to access data on their early families, particularly for the period 1890-1902.

In this manner, I will have accumulated data on the early Carpatho-Rusyn immigrants in the city of Passaic. I will then be able to illustrate where in the homeland these immigrants originated, how they were related to one another, and so on.

Finally, what kind of assistance or advice can you offer Carpatho-Rusyn root searchers?

You must be persistent in your search. You must seek alternative record sources if the church books are "lost." You can always research your entire family, that is, not only your grandparents, but their brothers and sisters, and trace their families down to the present. This is your extended network of families.

Last but not least, you owe it to your children and grandchildren to put down in writing or on tape your own memories of your childhood, stories about your parents, grandparents, and other relatives. This is not difficult to do. If you do not write down these thoughts for your offspring, our culture will eventually be totally assimilated. Perhaps you are aware of your heritage, but are the younger members of your family aware of it? Be proud of your heritage! You are truly one of the unique ethnic groups in the United States and the world!

Mr. Peters offers a slide lecture, "Researching the People From 'No-Mans Land': The Carpatho-Rusyns of Austria-Hungary," which he is willing to present to any group that requests it. The lecture covers basics, including an introduction to the Rusyn people themselves and to record sources in the United States and Europe. Readers interested in arranging for a presentation, or in procuring Mr. Peter's genealogical services may contact him at: Thomas A. Peters, C.G.R.S., 59 Tracy Avenue, Totowa, New Jersey 07512-2041; tel. 1-201-790-5053.

Susyn Y. Mihalasky
Clifton, New Jersey



A sheep-herder and tanner from the Prešov Region Carpatho-Rusyn village of Dubovica, Slovakia (1966).

THE CARPATHO-RUSYNS

This is the first part of a general introductory article on all aspects of Carpatho-Rusyn life which we intend to run in the next several issues of the Carpatho-Rusyn American. We ran a similar series in the very first issues of our publication back in 1978. Considering the enormous changes that have taken place in the European homeland during the past few years, we feel it appropriate to provide our readers with new and updated information. This first part will deal with geography, the economy, and religion. Subsequent issues will cover language, identity, culture, and history.—Editor

Carpatho-Rusyns live in the very heart of Europe, along the northern and southern slopes of the Carpathian Mountains. Their homeland, known as Carpathian Rus', is situated at the crossroads where the borders of Ukraine, Slovakia, and Poland meet. Aside from those countries, there are smaller numbers of Carpatho-Rusyns in Romania, Hungary, Yugoslavia, and the Czech Republic. In no country do Carpatho-Rusyns have an administratively distinct territory.

Geography and economy

Three-quarters of the Carpatho-Rusyns in Europe are found within the borders of Ukraine, specifically in the Transcarpathian region (historic Subcarpathian Rus'). In Slovakia, Carpatho-Rusyns live in the northeastern part of the country which is popularly known as the Prešov Region. On the northern slopes of the Carpathians, they had traditionally lived in southeastern Poland, in an area known as the Lemko Region. After World War II, the Lemko Rusyns were deported from their Carpathian homeland. Among those who remained in Poland, a few thousand have managed to return to the Carpathians, although most reside in scattered settlements in the western (Silesia) and northern regions of the country. Finally, there are several Carpatho-Rusyn villages just south of the Tisza River in the Maramureş region of northcentral Romania, and a few scattered settlements in northeastern Hungary.

Beyond the Carpathian homeland, Rusyns live as immigrants in neighboring countries. The oldest immigrant community, dating back to the mid-eighteenth century, is in the Vojvodina (historic Bačka) and Srem regions of former Yugoslavia, that is, present-day northern Serbia and far eastern Croatia. In the Czech Republic, Carpatho-Rusyns reside primarily in northern Moravia and the capital of Prague, where most immigrated just after World War II. The largest community outside the homeland is in the United States, where between the 1880s and 1914 about 225,000 Carpatho-Rusyns immigrated. They settled primarily in the industrial regions of the northeastern and north-central states where most of their descendants still live to this day. Smaller numbers of Carpatho-Rusyns immigrated to Canada and Argentina in the 1920s and to Australia in the 1970s and 1980s.

Carpatho-Rusyns do not have their own state. At best they function as a legally recognized national minority in some—but not all—of the European countries where they live. As has historically been the case with stateless minority groups, Carpatho-Rusyns have been reluctant to identify themselves as such or have simply not been recorded by the governments in the countries where they have lived. Therefore, it is impossible to know precisely the number of

Carpatho-Rusyns in any country. A reasonable estimate would place their number at 1.5 million persons worldwide.

Country	Official data	Estimate
Ukraine		650,000
Slovakia	49,000	130,000
Poland		60,000
Yugoslavia	19,000	25,000
Romania	1,000	20,000
Czech Republic	1,700	12,000
Croatia	3,500	5,000
Hungary		3,000
United States	12,500	620,000
Canada		20,000
Australia		2,500
TOTAL		1,547,500

Until 1945, the vast majority of Rusyns in the Carpathian homeland inhabited about 1,000 small villages that averaged in size between 600 and 800 residents. Aside from Carpatho-Rusyns, each village also had a small percentage (usually 5 percent to 15 percent) of people belonging to other national groups. These generally included a few Jewish families (small shop and tavern keepers as well as farmers); Roma/Gypsies who often lived on the outskirts of the village; and a Magyar, Polish, Slovak, or Czech official (gendarme, notary, schoolteacher).

The Carpatho-Rusyns were mostly employed as farmers, livestock herders (especially sheep), and in forest-related occupations. The mountainous landscape that characterized Carpathian Rus' never allowed for extensive agricultural production. As a result, Carpatho-Rusyns were usually poor and were often forced to survive by working in neighboring countries or by emigrating permanently abroad, most especially to the United States.

After World War II, industrial enterprises were established in or near the Carpathian homeland, and many Rusyn villagers moved to nearby cities. Those cities (Užhorod, Mukačevo, Prešov, Humenné, Košice, Michalovce, Sanok, Nowy Sącz, Gorlice, Novi Sad) were most often located outside Carpatho-Rusyn ethnolinguistic territory. As a result, many Rusyns who migrated to cities intermarried, attended schools using the state language, and eventually gave up their identity as Carpatho-Rusyns.

Religion

Carpatho-Rusyn churches share elements from both the eastern (Slavia Orthodoxa) and western (Slavia Romana) Christian worlds. Religion has remained for Carpatho-Rusyns wherever they live the most important aspect of their lives. This is so much the case that in the popular mind Carpatho-Rusyn culture and identity have often been perceived as synonymous with one of the traditional Carpatho-Rusyn Eastern Christian churches.



"The Crucifixion," a 17th century Carpatho-Rusyn icon, now in the Šaryš Icon Museum, Bardejov, Slovakia. (photo: Peter Holent)

The earliest ancestors of the Carpatho-Rusyns believed, like other Slavs, in several gods related to the forces of nature. The most powerful of these pagan gods was Perun, whose name is still preserved in the Carpatho-Rusyn language as a curse. Christianity first was brought to the Carpathians during the second half of the ninth century. Popular legends supported by scholarly writings suggest that Carpatho-Rusyns received Christianity in the early 860s from the "Apostles to the Slavs," Cyril and Methodius, two monks from the Byzantine Empire. As would be the case throughout the Slavic world, several pagan customs practised by Rusyns were easily adapted to the Christian holy days. Thus, the mid-winter festival of *koljada* was merged with Christmas and Epiphany; the festival of spring with Easter; and the harvest and summer solstice festival of Kupalo with the feast of John the Baptist.

Cyril and Methodius as well as their disciples were from the Byzantine Empire. Therefore, when the Christian church was divided after 1054, the Carpatho-Rusyns remained within the Eastern Orthodox sphere nominally under the authority of the Ecumenical Patriarch of Constantinople. Religious affiliation helped to distinguish Carpatho-Rusyns from their Slovak, Hungarian, and Polish neighbors who were Roman Catholic or Protestant. As Eastern Christians, the Carpatho-Rusyns used Church Slavonic instead of Latin as the language in religious services; followed the liturgy of St. John Chrysostom; received both species (leavened bread and wine) at Communion; had married priests; and followed the old Julian calendar so that fixed feasts like Christmas eventually fell two weeks later than the western Gregorian calendar, on January 7. The Carpatho-Rusyns were distinguished as well from fellow Eastern Christians (Ukrainians, Belarusians, Russians) by certain practices and rituals borrowed from their Latin-rite neighbors, but in particular by their liturgical music. That music, still in use today, consists primarily of congregational and cantorial singing (no organ

or other instrument is permitted). Based on traditional East Slavonic chants and influenced by local folk melodies, it is known as Carpathian plain chant (*prostopinje*).

In the wake of the Protestant Reformation (which affected neighboring Magyars and Slovaks) and the Catholic Counter Reformation, the government and local aristocracy began in the late sixteenth century to try to bring the Orthodox Carpatho-Rusyns closer to the official Roman Catholic state religion of the two countries in which they lived at the time—the Hungarian Kingdom and Polish-Lithuanian Commonwealth. The result was the creation between 1596 and 1646 of a Uniate Church, that is an Eastern Christian Church in union with Rome. The Uniates were allowed to retain their Eastern-rite traditions, but they had to recognize the Pope in Rome, not the Ecumenical Patriarch of Constantinople as the ultimate head of their church. Hence from the seventeenth century, Carpatho-Rusyns were either Orthodox or Uniates. In 1772, the Uniates were renamed Greek Catholics. Eventually, in the United States they became known as Byzantine Catholics.

Although in practice there is not much difference between the Orthodox and Greek Catholic religious service (Divine Liturgy), there has nonetheless been constant friction between adherents of the two churches from the seventeenth century to the present in both the European homeland and the United States. The situation was made worse by the intervention of European secular authorities who at certain times persecuted and even banned entirely either the Orthodox or Greek Catholic Church.

Today, many Carpatho-Rusyn villages and cities have both a Greek Catholic and Orthodox church. Also, in each country where Rusyns live there is at least one Greek Catholic and one Orthodox bishop. In general, among Carpatho-Rusyns worldwide, there are today equal numbers of Greek Catholic and Orthodox adherents. In Ukraine's Transcarpathia, the region with the largest number of Carpatho-Rusyns, the situation is more complex. Of the 1,210 parishes registered in 1993, 38% are Orthodox and 17% Greek Catholic. The rest are Roman Catholic (5%) and Reformed Calvinist (7.5%)—both primarily for Magyars—as well as a growing number of Jehovah's Witnesses (17%), evangelical sects (6.6%), and Baptists (4%), all of whom have become widespread among Carpatho-Rusyns, most especially during the last decade.

With regard to church jurisdiction, the Greek Catholic eparchies of Mukačevo (Ukraine), Prešov (Slovakia), Hajdúdorog (Hungary), and Križevci (former Yugoslavia), as well as the Archdiocese/Metropolitan Province of Pittsburgh (United States) are each self-governing and under the direct authority of the Vatican. The Orthodox eparchy of Mukačevo-Užhorod is part of the Ukrainian Orthodox (not Autocephalous) Church; the eparchy of Prešov is within the Czechoslovak Autocephalous Orthodox Church; and the eparchy of Sanok-Przemyśl is in the Polish Autocephalous Orthodox Church. In the United States, the Orthodox are either within the self-governing (autocephalous) Orthodox Church in America, or the American Carpatho-Russian Orthodox Greek Catholic Church under the Ecumenical Patriarch of Constantinople.

Paul Robert Magocsi
Toronto, Ontario

SINCE THE REVOLUTION OF 1989

Mukačevo, Ukraine. On January 21, 1995, the Christian-Democratic party of the Republic of Subcarpathian Rus' was formally constituted. Representatives from several districts in Transcarpathia approved the party's program and statute, and elected an executive committee with the jurist, Petro Hodmaš, as party chairperson.

The party operates on the principle that Subcarpathian Rus' had the status of an autonomous republic until it was illegally abolished by the Soviet Ukrainian government in January 1946. The party's goals, therefore, are: (1) to have Subcarpathian Rus' recognized as an autonomous republic within the framework of present-day Ukraine; (2) to have Rusyns recognized as a distinct people (*narod/nacija*) by the Ukrainian government; and (3) to rehabilitate citizens who were illegally prosecuted and to restore property confiscated by the Soviet authorities after 1945. The Christian-Democratic party hopes to achieve its goals by cooperating with other parties within Ukraine and beyond its borders in order to pressure the government of Ukraine to respond positively.

Ruski Krstur, Yugoslavia. On May 26-28, 1995, the Third World Congress of Rusyns took place in the town of Ruski Krstur, which this year is celebrating the 250th anniversary of the settlement of Rusyns in the Bačka—the present-day region of Vojvodina in the northern part of the Yugoslav republic of Serbia. The congress was organized locally by the Rusyn Cultural Foundation (Ruska Matka) under the chairmanship of Michal Varga. Over 100 delegates and guests from Hungary, Poland, Slovakia, Ukraine, the United States, and Yugoslavia were in attendance. The participation was especially remarkable considering the present difficult international status of the host country, Yugoslavia.

The Yugoslav federal government and the Vojvodinian regional government provided generous financial and moral support for the Third World Congress of Rusyns. Among those present who took an active part in the discussions were the federal cabinet minister, Margit Sovović, and the Vojvodinian secretary for national minorities, Pavol Domonyi. Among the many greetings were those from Józef Kalman, vice-premier of Slovakia, who urged the congress to continue its work on behalf of Rusyn culture and language.

In contrast to the two previous congresses (Medzilaborce, Slovakia 1991 and Krynica, Poland 1993), the Third Congress included both plenary sessions and separate sessions for the work of three commissions: scholarship; culture and education; and economic development. Within each commission there were reports about achievements during the past two years and discussion of future projects. At its conclusion, the Third Congress issued the texts of a declaration and resolutions (see the full texts in this issue of the *Carpatho-Rusyn American*) and each commission issued a report of its work. The local organizers issued a printed program for the congress and a handsome color-illustrated magazine about Ruski Krstur. The Ruske Slovo Publishing House in Novi Sad also published and distributed to all participants a tri-lingual version (Vojvodinian Rusyn/Serbian/English) of the general brochure on Carpatho-Rusyns published earlier this year by the Carpatho-Rusyn Research Center as well as a second brochure on the Rusyns of Yugoslavia.

The World Congress of Rusyns is governed by the World Council of Rusyns (formerly the Interregional Council of the World Congress), comprised of one organization from the seven countries where Carpatho-Rusyns live: the Czech Republic, Hungary, Poland, Slovakia, Ukraine, United States, and Yugoslavia. Vasyľ Turok of Slovakia was re-elected chairperson of the World Council. The next World Congress will be held in May 1977 in Budapest, hosted by the Organization of Rusyns in Hungary.

RECENT EVENTS

Nyíregyháza, Hungary. On May 25, 1995, the Scholarly Commission of the World Congress of Rusyns held its second meeting. It was hosted by the Department of Ukrainian and Rusyn Philology at the Bessenyei Pedagogical School in Nyíregyháza. Among those present were scholars from the Institute of Carpathian Studies in Užhorod, Ukraine; the Department of Ukrainian and Rusyn Philology in Nyíregyháza, Hungary; the Carpatho-Rusyn Research Center in the United States; and Professor Ivan Pop from the Czech Republic. The working discussions focused on three projects: (1) a collection of documents on the history of Rusyns during the first half of the twentieth century, under the editorship of Ivan Pop; (2) an encyclopedic dictionary of Rusyn history, also under the editorial direction of Professor Pop; and (3) a large-scale map of Carpatho-Rusyn settlement being prepared by Professor Paul Robert Magocsi. It was also decided to establish an International Association of Rusyn Scholars (*Mižnarodna asociacija rusynstiv*) comprised of institutions devoted to the study of Carpatho-Rusyns as well as interested individual scholars working in the field.

Taking advantage of the presence of members of the Scholarly Commission, the Department of Ukrainian and Rusyn Philology organized a seminar to inform the Hungarian public about recent scholarly developments. Speakers included Dr. Mykola Makara (Užhorod, Ukraine), Miron Žiroš (Novi Sad, Yugoslavia), Professor Paul Robert Magocsi (Toronto, Canada), and Professor István Udvari (Nyíregyháza, Hungary). For the occasion Professor Magocsi presented on behalf of the Carpatho-Rusyn Research Center several books and forty reels of microfilm (10,000 frames) of rare Carpatho-Rusyn newspapers and journals dating from 1848 to the library of the Department of Ukrainian and Rusyn Philology. The public seminar was widely covered by the Hungarian local and national press and television. The scholars also visited the Greek Catholic Seminary of the Eparchy of Hajdúdorog and discussed with the rector and students the current status of the church and Rusyn religious traditions in Hungary.

Pittsburgh, Pennsylvania. On May 26-28, 1995, the Slavjane Folk Ensemble of McKees Rocks, Pennsylvania, and members of the Carpatho-Rusyn Society participated in the 39th annual Pittsburgh Folk Festival. In conjunction with the festival's folklore theme, the Carpatho-Rusyn display featured information on the twentieth-century "Rusyn Robin Hood," Mykola Šuhaj, and on other legendary figures from the Carpathian Mountains. Paintings of folktales from Transcarpathia, as well as books and informational brochures on Rusyn history and culture, were also available.

RESOLUTIONS OF THE THIRD WORLD CONGRESS OF RUSYNS (RUSNAKS/LEMKOS)

The congress approves the "Report on the Work of the Interregional Council During the Period Between Congresses, the Status and Present Problems in the Work of Rusyn (Rusnak/Lemko) Organizations in Various Countries, and the Directions for Future Activity," submitted by Dr. Vasyľ Turok, chairperson of the Interregional Council.

The congress expresses its special appreciation to the numerous scholars, writers, and cultural activists whose efforts have fulfilled one of the main goals announced at the Second Congress—the codification of the Rusyn language in Slovakia declared before an international audience in Bratislava [January 1995].

The congress requests that more intense efforts be undertaken to publish the proposed anthology of Rusyn poetry and anthology of Rusyn prose, which at the very latest should appear by the time of the Fourth World Congress of Rusyns (Rusnaks/Lemkos).

The congress requests that all Rusyn organizations which are members of the World Congress continue their efforts to introduce the study of Rusyn language, culture, traditions, and history in those countries where Rusyns (Rusnaks/Lemkos) live and where education today is still not provided in our mother tongue.

The congress requests that its various commissions prepare (and the Interregional Council approve) a two-year work plan in the fields of culture, scholarship, and economic development among Rusyns (Rusnaks/Lemkos) in those countries where there exist appropriate conditions and that the various commissions coordinate the realization of such a plan.

The congress requests that, in cooperation with journalists where Rusyns (Rusnaks/Lemkos) live, the magazine *Rusyn* will continue to function as an informative organ for the congress and that it report on the work of the Interregional Council and the commissions of the World Congress as well as the work of the individual organizations that comprise the congress.

The congress requests that the individual Rusyn (Rusnak/Lemko) organizations form a commission for economic development and that before the end of 1995 this Commission for Economic Development compile statistical data on Rusyns (Rusnaks/Lemkos) active in business worldwide as the first step toward future cooperation between business persons.

The congress expects that the Interregional Council will prepare a concrete program of coordination in order to realize the above resolutions, and that at the conclusion of the congress both the Resolutions and Declaration of the Third World Congress be sent to the governments and parliaments of all countries where Rusyns (Rusnaks/Lemkos) live.

The congress approves a change in the name of the highest organ of the World Congress: from Interregional Council to the World Council of Rusyns (Rusnaks/Lemkos).

DECLARATION OF THE THIRD WORLD CONGRESS OF RUSYNS (RUSNAKS/LEMKOS)

The congress recognizes the governments and parliaments of those states which have assisted the cultural and educational development of Rusyns (Rusnaks/Lemkos), most especially following the First and Second World Congresses.

The congress takes the position that in the context of strengthening democracy throughout the world it is necessary that Rusyns (Rusnaks/Lemkos) be guaranteed all rights to express freely their national identity and aspirations in all countries where they live according to accepted international norms and standards.

The congress believes in the right of Rusyns (Rusnaks/Lemkos) to use their own name, to participate actively in their own national emancipation, and to develop and cultivate their national and cultural identity in all countries where they live.

The congress calls upon all Rusyns (Rusnaks/Lemkos), Rusyn organizations, academics, other members of the intelligentsia, and educational and cultural activists to increase contacts among themselves in the interest of their own people as well as to build bridges of communication between other peoples and states in order to promote a spirit of trust and tolerance for the benefit of general human progress.

The congress recognizes the government and parliament of the Republic of Serbia and the Federal Republic of Yugoslavia for the moral and financial support it provides the Rusyn Cultural Foundation (Ruska Matka).

BACK ISSUES

Back issues of *C-RA* are available for \$12.00 per year, or a complete set of all back issues from 1978 until 1994 is available for a special price of \$100.00 (including shipping charges). Send your check to the address below.

A Forum on Carpatho-Rusyn Heritage

THE CARPATHO-RUSYN AMERICAN

The *Carpatho-Rusyn American* (ISSN 0749-9213) is a quarterly publication of the Carpatho-Rusyn Research Center Inc., a non-profit cultural organization whose purpose is to promote knowledge about all aspects of Carpatho-Rusyn culture through the publication and distribution of scholarly and educational material about the Carpatho-Rusyn heritage in Europe and America.

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RECENT PUBLICATIONS IN ENGLISH ABOUT CARPATHO-RUSYNS, 1986-1987

With this issue we wish to renew a column that since 1991 has not appeared in the Carpatho-Rusyn American. Eventually, all works about Carpatho-Rusyns will be listed in the second volume of Carpatho-Rusyn Studies: An Annotated Bibliography, covering the years 1985 through 1994. This second volume will not appear, however, for another two years. In the interim, we intend to list at least those titles that have appeared in English.

We will indicate those items available from the Carpatho-Rusyn Research Center. Others can be obtained on request through Interlibrary Loan from many local libraries or directly from research libraries of major universities (California at Berkeley, Harvard, Illinois at Champaign-Urbana, Indiana, Toronto, Yale), or the Cleveland Public Library, Library of Congress, and New York Public Library.—Editor

Dankanych, Volodymyr. *Transcarpathia*. Kiev: Ukrainian Society, 1987, 35 p.

Fiftieth Anniversary Golden Jubilee Commemorative Book of Christ the Saviour Cathedral. Johnstown, Pa., 1987, 200 p.

Iwanusiw (Ivanusiv), Oleh Wolodymyr. *Church in Ruins: The Demise of Ukrainian Churches in the Eparchy of Peremyshl/Cerkva v rujini: zahybel' ukrajins'kykh cerkov peremys'koji eparchiji*. Shevchenko Scientific Society: Ukrainian Studies, Vol. LVI. St. Catharines, Ontario: Religious Association of Ukrainian Catholics in Canada, 1987, 350 p.

Johnson, Simeon, ed. *St. Mary's Orthodox Cathedral 100th Anniversary, 1887-1987*. Minneapolis, Minn.: St. Mary's Orthodox Cathedral, 1987, 196 p.

Magocsi, Paul R. "The Carpatho-Rusyn Press," in Sally M. Miller, ed. *The Ethnic Press in the United States*. New

York: Westport, Conn., and London: Greenwood Press, 1987, pp. 15-26. (Available for \$2.75 from the Carpatho-Rusyn Research Center)

Magocsi, Paul R. "Carpatho-Rusyns," in Dirk Hoerder, ed., *The Immigrant Labor Press in North America, 1840s-1970s: An Annotated Bibliography*, Vol. II. New York, Westport, Connecticut and London: Greenwood Press, 1987, pp. 386-400.

Markovyč, Pavlo. *Rusyn Easter Eggs from Eastern Slovakia*. Classics of Carpatho-Rusyn Scholarship, Vol. I. Vienna: Wilhelm Braumüller Universitäts-Verlagsbuchhandlung, 1987, 146 p. (Available for \$25.00 from the Carpatho-Rusyn Research Center).

Pilbrow, Tim. "Inflectional Morphology of the Verb in the Rusinian Language of Vojvodina," *International Journal of Slavic Linguistics and Poetics*, XXXV-XXXVI (Columbus, Ohio, 1987), pp. 151-170.

Pop, Dmitry, and Pop, Ivan. *Uzhgorod and Mukachevo: A Guide*. Moscow: Raduga Publishers, 1987, 125 p.

Roccasalvo, Joan. *The Plainchant Tradition of Southwestern Rus'*. East European Monographs, Vol. CCII. Boulder, Colo. and New York: East European Monographs, distributed by Columbia University Press, 1986, xxii, 185 p. (Available for \$20.00 from the Carpatho-Rusyn Research Center)

Roccasalvo, Joan L. "The Rusin Cantor," *Diakonia*, XX, 1 (Scranton, Penn., 1986), pp. 39-56.

Sorokowski, Andrew, ed. *For My Name's Sake: Selections from the Writings of Iosyp Terelya*. Keston, England: Keston College, 1986, 48 p.

Sorokowski, Andrew. "Ukrainian Catholics and Orthodox in Czechoslovakia," *Religion in Communist Lands*, XV, 1 (Kent, England, 1987), pp. 54-68. Reprinted in the Millennium Series. Cambridge, Mass.: Harvard University Ukrainian Studies Fund, 1988.

DONATION FOR BROCHURES

At the outset of 1995, the Carpatho-Rusyn Research Center published a handsome 24-page pocket brochure on Carpatho-Rusyns. The publication is intended to answer basic questions about the geography, economy, language, identity, culture, religion, and political life of Carpatho-Rusyns in Europe and North America. Also included is a chronology of the 93 most important events in Carpatho-Rusyn historical development from the sixth century AD to the present, and a list of addresses of all Carpatho-Rusyn cultural centers, scholarly organizations, journals, magazines, and newspapers worldwide.

The brochure is intended for use by Carpatho-Rusyns worldwide, and aside from the English-language edition the C-RRC hopes minimally to have it issued in the state language of every country where Carpatho-Rusyns live. Thanks to a generous donation by Steven Chepa of the Cheppa Corporation in Toronto, Ontario, these hopes have begun to be realized. The Cheppa Corporation funded the printing costs of a Slovak edition and a Ukrainian edition

which have already been printed in Slovakia as well as a Polish edition that is now in print.

In conjunction with the Third World Congress of Rusyns, the Ruske Slovo Publishing House in Novi Sad, Yugoslavia issued a tri-lingual Vojvodinian Rusyn/Serbian/English edition of the brochure. The Organization of Rusyns in Hungary intends to publish a Hungarian edition. At some point in the future it would be desirable to publish editions in German, French, Spanish, Japanese, and Chinese, so that the vast majority of people in the world would have at their fingertips basic data on Carpatho-Rusyns.

Copies of the English-language edition of the brochure are available for \$1.00 from your local Carpatho-Rusyn organization: the Carpatho-Russian American Center (Yonkers, New York); the Carpatho-Rusyn Society (Pittsburgh, Pennsylvania); or the Rusin Association (Minneapolis, Minnesota). Multiple copies (minimum of 10) are available for \$1.00 each from the Carpatho-Rusyn Research Center, Box 131-B, Orwell, VT 05760.



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A Forum on Carpatho-Rusyn Cultural Heritage



FROM THE EDITOR

Given the recent positive, even euphoric, atmosphere in the Rusyn community and the series of extraordinary achievements toward the cultural development and international recognition of Rusyns which have taken place, one might be tempted to sit back and relax. And why not? Three World Congresses of Rusyns have met and the fourth is planned. A Prešov Region variant of the Rusyn language has been codified and this codification has been internationally acknowledged. A Rusyn newspaper and magazine produced by Rusyn Renaissance Society for the Rusyn community in the Rusyn language have been published for the past few years. And a significant set of written works, including linguistic texts, a children's primer and reader, and volumes of both prose and poetry, among others, have been published, describing and employing the Rusyn language. The energy and effort which have gone into this work in such a short period of time are awesome. And the Slovak government has helped fund some of these activities, thus returning to Rusyns what is due to them within their rights as tax-paying citizens belonging to a national minority in Slovakia.

So why should we not just take a short break? Because as so many times in the past, the Rusyns' yearning to express themselves as a distinct people and to nurture their culture is again being threatened, and this time in the very country which appeared until this year to be the most supportive of its Rusyn community. As surprising as it may seem now in the context of what aspires to be the new democratic Slovakia, Rusyns are again being told that their status as an internationally recognized minority is no status at all. How is this being done?

For one thing, as **AN INQUIRY** in this issue of the *Carpatho-Rusyn American* explains, the Slovak government has taken a major step backward with regard to its treatment of the Rusyns as a national minority. With hindsight we can see that it was only the beginning of this process when the new government headed by Prime Minister Vladimír Mečiar refused both to acknowledge the announcement of the codification of the Rusyn language back in January 1995 and to contribute financially to the international scholarly symposium on the Rusyn language which took place in conjunction with the celebration. Indeed, unlike the government, the Slovak people themselves represented by their cultural organization, the Matica Slovenská, and the Slovak scholarly world represented by the Slovak Academy of Sciences did, in fact, acknowledge this event and praised the Rusyns for their achievement.

Further, in May 1995, five months into the fiscal year, the Slovak government suddenly announced that it was cutting drastically the funding it had promised for the publishing of books and periodicals, and for support of cultural activities of the Rusyn Renaissance Society. Despite the government's promises and even preparations for a limited Rusyn-language radio program from studios in Prešov, no further steps toward the realization of this goal have been implemented. If these were the only problems, then perhaps the Slovak government's own difficult financial situation might seem to explain—although not justify—its pulling away of support for Slovakia's Rusyn minority. Unfortunately, the story does not end here. There is more, and this *more* is what ought to disturb us.

The Slovak government has, in fact, begun to employ precisely those heavy-handed tactics in its treatment of Rusyns which were so characteristic of the previous communist regime. The new Rusyn-language texts, among them the orthographic dictionary, the dictionary of linguistic terms, and the children's books (see the *C-RA*, Vol. XVIII, No. 1, Spring 1995)—all of these part of the shining achievement of the Rusyn people in the past two years—have actually been locked away in a warehouse. They are now inaccessible not only to those who might want to purchase them, but also to anyone who wishes to review them in scholarly journals. Several of our readers have expressed an interest in acquiring these books and will be dismayed by this news. In addition, a beautifully printed book, *The Rusyns in Slovakia: An Historical Survey* (1994), by Paul R. Magocsi, published by the Rusyn Renaissance Society in Prešov in a bilingual edition (Rusyn and Slovak), was also confiscated from the publisher and is no longer available for purchase.

The implications of these actions and the attitude of the present Slovak government run deeper still. The financial support provided by the government to its national minorities is an obligation. This is because the Rusyns (like some other minorities in Slovakia) are not recent arrivals. They are a people indigenous to the country, who have lived side by side with Slovaks for centuries, who have contributed their sweat and blood, their time and taxes, their body and mind toward the building of the nation. To provide financial aid for the development of their culture is one of the basic responsibilities of the government. Aid for Rusyn culture is not a "handout" to a poor cousin. Culture itself is not a frill in society, it is its lifeblood. The strangulation of a cultural process, the silencing of scholars accomplished by shutting off the sources for their life and work, the silencing of the voice—are these activities appropriate in a democratic society?

Most sinister of all is perhaps a proposal presented at a May 1995 meeting of Slovakia's Council for National Minorities suggesting that the council review the question of the codification of the Rusyn language and once again study the "Rusyn problem" in order to "resolve" it. What Rusyn problem?

This last issue and all of the actions described here raise serious questions about the real intentions of prime minister Mečiar's government. Even though Slovakia is experiencing an economic crunch, it is not clear to us that solely a financial problem has motivated the government to undertake its actions toward the Rusyns. Holding cultural activists hostage figuratively, and confiscating and holding books hostage literally—these are not the result of financial difficulties.

The text of the **INQUIRY**, co-signed by an impressive number of Rusyn-American organizations who stand solidly behind the Rusyns' struggle, has been sent to five ministers of the Slovak government, to the chairman and two vice-chairmen of the Slovak parliament, to a dozen Slovak newspapers in Bratislava, as well as to the Slovak Embassy in Washington, D. C. Read the **INQUIRY** and lend your voice by writing to one or more of the addresses provided at the end of the text. Obviously, this is no time to take a break from vigilance.

VIKTOR P. HLADYK (1873-1947)

Viktor Hladyk was a Lemko activist notable for his remarkable half century of dedicated work on behalf of the Rusyn community in North America. Hladyk was born in 1873 into an impoverished peasant family in the Lemko village of Kuńkowa, in present-day southeastern Poland. He attended elementary school in his native village and high school in the near-by town of Jasło. Because his parents were unable to provide him with money to further his education, the twenty-year-old Hladyk was forced to emigrate to the United States.

At first, Hladyk found work as a miner in eastern Pennsylvania. From the very outset, he became active within the Rusyn community and, following the example of many other Russophile-oriented Lemkos in America, he left the Greek Catholic church and became Orthodox. By the beginning of the twentieth century, Hladyk was working as a typesetter for the newspaper *Svit*. He was not satisfied, however, with the politics of *Svit's* editors, and that led him to publish a new Rusyn newspaper, *Pravda*, whose first issue appeared in New York City on March 24, 1902. A year after its establishment, *Pravda* was adopted by the Russian Brotherhood Organization which continues to publish the newspaper to this day.

While editor-in-chief of *Pravda*, Hladyk honed his skills as a journalist and took part in the Congress of Slavic Journalists held in 1903 in St. Louis. A decade later he had moved to Canada and in 1913 founded in Winnipeg, Manitoba another newspaper, *Russkij narod*, serving as its editor until 1918. It was also in Winnipeg where Hladyk established the Orthodox-oriented newspaper, *Kanadijskaja pravoslavnaia Rus'* (1914). As a long-time supporter of the church, he visited numerous Rusyn settlements throughout North America and helped to establish new Orthodox parishes.

The end of the World War I brought Rusyns in Europe an opportunity to decide their political future. Already in 1917 Hladyk was among the organizers of the Congress of Russian People in Winnipeg, which appointed him a member of the Carpatho-Rusyn delegation to the Paris Peace Conference. He was also chosen (along with three others) to represent in Paris the New York City-based League for the Liberation of Carpatho-Russia. Both the Winnipeg-based Congress and New York-based League consisted primarily of Russophiles from former Austrian Galicia who acted separately from Rusyn immigrants south of the Carpathians. In Paris, Hladyk spoke before the Peace Conference commission for Eastern Galicia, where he discussed the religious situation in the European homeland.

From Paris, Hladyk went to the Lemko Region, where he met with leading Lemko political activists, including the Kačmarčyks (see the two previous issues of *Carpatho-Rusyn American*). He also travelled twice to Warsaw, in order to make sure that Lemkos would not be drafted into Polish army and that food and clothes from abroad would reach Lemko villages. During a special meeting of Lemko political leaders held on March 20, 1920 in the village of Florynka, he strongly advised that a Lemko Political Committee be organized to represent the Rusyn population north of the Carpathians in its dealings with the Polish government. Shortly after that, the Polish secret police arrested Hladyk. Due to the fact that he held American citizenship, he was released but forced to leave Poland. He then travelled



to Geneva, where at the first session of the League of Nations he, together with another Galician Russophile, Dmitrij Markov, presented a statement describing Polish brutalities in Eastern Galicia and the Lemko Region. A similar document was sent to the Paris Peace Conference.

Although the Lemko efforts to obtain independence did not succeed, Hladyk continued to work for his people. Upon returning to the United States, he once again edited *Pravda* (1921-1923), and founded another newspaper called *Lemkovshchyna*. Viewed as his mouthpiece, *Lemkovshchyna* called for the creation of Lemko Committees throughout America, a movement that eventually led to the establishment of the Lemko Association in 1929. For a number of years, however, Hladyk did not participate in the activity of the Lemko Association because of its leftist orientation. Instead, during the 1930s, he and his long time friend, the popular Lemko activist Stefan Škymba, organized the Carpatho-Russian National Committee, which published the newspaper *Karpato-russkoe slovo*. In contrast to the leftist Lemko Association, the Carpatho-Russian Committee emphasized Christian values and recognized the leading role of the Orthodox church in the community.

World War II brought new challenges. Hladyk had always believed that the Germans were the greatest enemy of all Slavic peoples. Consequently, when the Nazis turned against the Soviet Union, he began to support the pro-Soviet Lemko Association and the atheistic Soviet Union. He even went so far as to argue that the Lemko Region (together with all of Carpathian Rus') should become a part of the Soviet Union. This goal was publicly announced during the All-National Russian Carpatho-Russian Liberation Congress, held in Philadelphia in 1944.

In the last year of his life, at age 73, Hladyk became a founding member and director of the Lemko Relief Committee, but he died just a few weeks before it became obvious that the new organization would not be able to help Lemkos in Europe. Fortunately, he did not live long enough to witness the 1947 destruction of Lemko villages north of the Carpathians, and he was spared news of the suffering imposed on the region and people to whom he had devoted his entire life.

Bogdan Horbal
New York, New York

AN INQUIRY

To the Present Government of Slovakia Concerning National Discrimination Against Rusyns

The Carpatho-Rusyn community in the United States numbers nearly three-quarters of a million people, many of whom for over a century have remained concerned about the fate of their brethren in the European homeland.

Following the Revolution of 1989 and the fall of Communist totalitarian rule, the successive governments of former Czecho-Slovakia, federal Slovakia, and the independent republic of Slovakia (at least until late 1994) attempted to correct the errors of the past. With regard to its national minorities, Slovakia adopted and implemented the principles of human rights that form the basis of other democratic states in Europe.

As a result, the Rusyns—who during the previous four decades of Communist rule were forbidden their own national identity—were once again recognized by the new government of Slovakia. The 1991 census recorded Rusyns as a distinct national minority, and since that time the various governments of Slovakia have provided funding for Rusyn cultural, civic, publishing, and scholarly activity.

This has included support for the professional Aleksander Duchnovyč Theater and for the Rusyn Renaissance Society (Rusyn'ska Obroda) with its weekly newspaper (*Narodný novynký*), bi-monthly journal (*Rusyn*), publishing house, and Institute of Rusyn Language and Culture. Through their activity, these organizations have encouraged Rusyns to identify with their national and cultural heritage. The basic goals of these activities are to codify the Rusyn language, to use the language on local radio programs, and to have it taught a few hours weekly in those schools where it is requested by parents and teachers.

In order to train teachers, the Institute of Rusyn Language and Culture would be transformed into a Department (Katedra) of Rusyn Language and Culture at the Faculty of Education of Pavol Šafárik University in Prešov. After 1989, the various governments of Slovakia assisted all these cultural and scholarly activities and promised that a radio program, university department, and instruction in schools could begin as soon as the Rusyn language was codified.

Unfortunately, the present government headed by Vladimír Mečiar seems to have reversed the policies of its predecessors.

1. On January 27, 1995, the codification of the Rusyn language was formally announced during a ceremony in Bratislava where several new language textbooks and dictionaries, recently prepared and reviewed by recognized linguists in Slovakia, were presented. Despite the favorable reactions expressed by representatives of the Matica Slovenská and Slovak Academy of Sciences, the government of Prime Minister Mečiar declined to acknowledge the announcement of the codification and it refused to fund the international scholarly symposium on the Rusyn language that took place as part of the ceremony in January.

2. Despite numerous promises and preparations, the government-sponsored radio station has still not begun a

Rusyn program from its Prešov-based studios. The Prešov studio has programs for the Ukrainian, Roma (Gypsy), and German minorities, but not for Rusyns. In this regard it is interesting to note that in the 1991 census, nearly 50,000 persons reported their mother tongue as Rusyn but only 10,000 as Ukrainian.

3. At the second meeting of Slovakia's Council for National Minorities held on May 11, 1995, government officials announced that for its periodicals, book-publishing program, and cultural activity the Rusyn Renaissance Society would receive only *half* the financial subsidy it received during the previous (1994) fiscal year. This was a reversal of an earlier statement by the government that funding would remain the same as in 1994. Moreover, this drastic change of policy was announced without warning and five months *after* the present fiscal year had already begun. The result is that the plan and quality of Rusyn-language books for 1995 will be impossible to fulfill, and that after July or August the Rusyn-language newspaper (*Narodný novynký*) and magazine (*Rusyn*) will have to cease publication!

4. To date, the Slovak government has authorized no funding at all for the other cultural and scholarly activity of the Rusyn Renaissance Society, which effectively will have to end any further work on behalf of Rusyn culture and scholarship.

5. The government has forbidden that the Institute of Rusyn Language and Culture continue to function as part of the Rusyn Renaissance Society. Aside from the negative effect on Rusyn scholarship in Slovakia, even scholars abroad from organizations like the United States-based IREX are unable to visit and consult with a Rusyn scholarly institution in Slovakia that formally is not allowed to exist.

6. At the same time, the Ministry of Education has not issued a formal acknowledgement regarding the codification of the Rusyn language. This means that the Faculty of Education at Šafárik University is unable to establish the proposed Department of Rusyn Language and Culture (for which the previous Slovak government provided organizational funding in 1994), and that the promised introduction of Rusyn language instruction (requested already by ten village elementary schools) will not begin in September 1995.

7. The present Ministry of Education has forbidden that the five new Rusyn-language textbooks (*Pravyla*, *Ortografičnyj slovnyk*, *Slovnyk lingvistyčnych terminiv*, *Bukvar*, *Čitanka*) and a history of Rusyns in Slovakia published in 1994 be sold or in any way distributed. While readers in Slovakia as well as scholars abroad have shown great interest in the newly-codified Rusyn language, the Ministry of Education has "quarantined" the books by keeping them under lock-and-key in a warehouse. Not even professional scholarly journals are permitted to obtain review copies from the publisher, the Rusyn Renaissance Society.

8. Finally, at the May 11 governmental meeting, it was proposed that the "Council of National Minorities take under consideration the question of codification of the Rusyn language and recommend to the prime minister that a commission of experts be established to resolve the Rusyn problem." This is exactly the approach of the old Communist government. In 1952, the Communists decreed that

Rusyns were Ukrainians, and then the government banned the Rusyn nationality and language. Such an administrative approach toward self-identity and language by government-appointed experts is in violation of Slovakia's present constitution, which states (paragraph 12, section 3): "Each person has the right to decide freely his/her own nationality. Any kind of influence regarding that decision as well as all forms of pressure toward denationalization are strictly forbidden." Quite simply, there is no "Rusyn problem" that needs to be "resolved," whether by governmental "experts" or by anyone else. Rusyns know who they are—a distinct nationality who already have their own codified language. As loyal citizens of Slovakia, with no state elsewhere to help them, Rusyns are deserving of adequate financial support for the maintenance of their distinct culture.

In consideration of the above, Carpatho-Rusyns in the United States respectfully request from the present government of Slovakia an explanation regarding what otherwise seems to be a policy of discrimination against its Rusyn minority. Nearly six years have gone by since the Revolution of 1989 and the rebirth of democracy in Slovakia. Where are Rusyn schools? Where is the promised Rusyn radio studio? Where is the expected university Department of Rusyn Language and Culture? Why has the codified Rusyn language—formulated on the basis of living spoken dialects by trained linguists in Slovakia—not been formally recognized by the Slovak government? Why has funding for Rusyn cultural activity been severely reduced and Rusyn-language textbooks forbidden distribution?

We are hopeful that it will not be necessary to raise the question of discrimination against Rusyns with the European Parliament and other international and human rights organizations concerned with the status of national minorities. This is because we are confident that the present government of Slovakia, mindful of the age-old close relations between Rusyns and Slovaks, will act to correct the above problems and that it will continue once again the positive policies enacted by Slovak governments after 1989 toward the full national emancipation of Rusyns. We look forward to your response.

Carpatho-Russian American Center
Yonkers, New York

Carpatho-Rusyn Research Center
Orwell, Vermont

Carpatho-Rusyn Society
Pittsburgh, Pennsylvania

Lemko Association of the US and Canada
Yonkers, New York

Orthodox Society of America
Pittsburgh, Pennsylvania

Rusin Association
Minneapolis, Minnesota

United Societies
McKeesport, Pennsylvania

August 1, 1995

WHAT CAN I DO TO HELP?

Many of our readers have asked how they can obtain the new Rusyn-language school texts, rulebook, and dictionaries whose distribution is being hampered by the Slovak Ministry of Education. Write the minister directly:

PhDr. Eva Slávkovská, ministerka
Ministerstvo školstva SR
Hlboká 2
813 30 Bratislava
SLOVAKIA

Those of you who are concerned about no funding for the Rusyn Renaissance Society and the possible end to the newspaper *Narodný novynký* and magazine *Rusyn*, send your letters to the Slovak minister of culture:

MUDr. Ivan Hudec, minister
Ministerstvo kultúry SR
Dobrovičova 12
813 31 Bratislava
SLOVAKIA

And for those who wonder why the Rusyns still have no radio program of their own and are surprised that basic democratic principles are being violated, write to the chairman of the Slovak parliament:

Ivan Gašparovič, predseda
Kancelária Národnej rady SR
Mudroňova 1
812 80 Bratislava
SLOVAKIA

It would be advisable to send a copy or copies of whichever letter(s) you write to the Carpatho-Rusyn Research Center (our address on the outside cover) and to Slovakia's Ambassador to the United States:

Dr. Branislav Lichardus
Embassy of the Slovak Republic
2201 Wisconsin Avenue NW, Suite 250
Washington, D.C 20007

WELCOME FINANCIAL RESPONSE

Americans of Carpatho-Rusyn background have already begun to respond to the difficulties in Slovakia. The Carpatho-Rusyn Society based in Pittsburgh has donated \$1,000 and the Rusin Association based in Minneapolis \$500 to the publishing branch of the Rusyn Renaissance Society (Rusyn'ska obroda) in Prešov, Slovakia.

This will make it possible to publish six issues (about \$250 each) of the Rusyn-language bi-weekly newspaper, *Narodný novynký*. As you can see, \$250 goes a relatively long way.

The funds that each of the Rusyn-American organizations donated came from numerous individuals like yourself. Send whatever amount, large or small, that you can afford to either of those two organizations or to the Carpatho-Rusyn Research Center, earmarked for Rusyns in Slovakia.

ARE RUSYNS READY TO ENTER THE NEW WORLD?

The following text was delivered at the Third World Congress of Rusyns, held in Ruski Kerestur, Yugoslavia, May 26-27, 1995, by Paul Robert Magocsi, president of the Carpatho-Rusyn Research Center and delegate from the United States to the World Congress.—Editor

More than five full years have passed since the Revolution of 1989 and the fall of totalitarian regimes in East Central Europe. This period of time, while short as a historical epoch, is nonetheless long enough for us to make a reasonable assessment about how far the Rusyn movement has come, where it is now, and where should it be headed in the future.

There is no doubt that these past five years have brought about a veritable revolution in Rusyn life. This is because, with the exception of immigrant communities in the United States and here in Yugoslavia, Rusyns in the eyes of the rest of the world simply did not exist before 1989. Happily, those days are over.

Since 1989, at least one new Rusyn organization has been established in every country where Rusyns live—Poland, Ukraine, Slovakia, Czech Republic, Yugoslavia, Hungary, and the United States. In each of these countries, Rusyns have founded newspapers and journals either in their own variant of Rusyn or in the dominant language of the country in which they live. New Rusyn literary works, plays, dictionaries, grammars, and schoolbooks have appeared. More than one conference attracting distinguished international as well as local scholars has been organized to address cultural and historical developments from a Rusyn perspective. Among the most outstanding of these cultural achievements was the recent announcement in Bratislava of the codification of the Rusyn language in Slovakia. All of these and many other successes have been the result of the hard work and self-sacrifice on the part of extremely dedicated individuals, many of whom are in this audience today. It is to each of you that the rest of us bow our heads in gratitude.

Such achievements in the realm of culture during the past five years have been facilitated because of the understanding of the governments and people in the various states where Rusyns live, whether Yugoslavia, the Czech Republic, Poland, Hungary, and most especially Slovakia. Those same cultural achievements have helped to convince various states and their fellow citizens that Rusyns are indeed a distinct people, who are due all rights as a national minority and who are not simply a branch of some other people. In that regard, Yugoslavia had long ago recognized Rusyns as an official nationality; the United States began in 1990 to classify Carpatho-Rusyns in its national census as a distinct people; and the same occurred in 1991 in former Czechoslovakia, a principle maintained by that country's two successor states: Slovakia and the Czech Republic. In practice, the governments of Poland and Hungary also assume that Rusyns or Lemko-Rusyns comprise a distinct national minority, although such recognition still needs to be inscribed in law.

The point is that if we look back at the past five years, there seems to be a direct correlation between a commitment to undertake cultural activity and the improved status of

individual Rusyn communities. Let's put it another way. With the exception of Yugoslavia's small community, back in 1989 most Rusyns wherever they lived had little sense of who they were and hardly any hope that they had a future as a distinct national community. Then, with the end of Communist totalitarian rule, the question arose of how to change the status of Rusyns. Should the goal be to obtain some sort of political self-rule and autonomy? Or, should there first be a period of cultural work in order to provide individuals, in particular young people, with knowledge about their Rusyn language, history, culture, and heritage in general? It seems clear now, after five years, that those Rusyn communities who followed a course devoted to cultural work have achieved much, while those who have tried the political route have achieved little or nothing.

This does not mean, however, that cultural activists need not enter the political world from time to time. This is inevitable for any group that does not have and is not likely to have a state of its own. Politicking on behalf of cultural goals is not the same, however, as trying to create governmental structures and self-governing administrations, as if somehow miraculously this would resolve the basic problem—that most people of Rusyn background, wherever they live, still care little if anything about their Rusyn heritage.

The World Congress of Rusyns was founded back in 1991 with express cultural goals in mind. Therefore, it is most appropriate that at this Third World Congress we not only consider what has been achieved so far, but whether the techniques used up until now are appropriate or even adequate for future work. I must suggest that if things have been difficult during the past five years, they will be as difficult if not more so during the next five years—but perhaps for different reasons.

Unlike back in 1989, the problem is no longer a lack of cadres. Our communities, in whichever country they are located, have already and are still uncovering talented people from all walks of life and of all ages who are able to do something positive for Rusyn culture and identity. While there may not be a problem with cadres, there is a problem with money!

Culture, after all, whether in the form of schools, theaters, books, newspapers, radio broadcasts, festivals, etc., costs money. Finding money at the same time that one is creating cultural works is difficult—but not impossible. Put another way, in the past five years Rusyn leaders have been talented enough to write and publish books and newspapers, and even to find funds to make such publications possible. Now they have to figure out how to increase subscriptions and to sell what is often piled high in warehouses. Better still, books or other cultural phenomena should be sold *before* they are even produced.

Four years ago, in the wake of the Revolution of 1989, I wrote an essay entitled, "The End of the Nation-State," which was published widely in Germany, Slovakia, Hungary, and Romania as well as North America. A lot of people really did not like when I, speaking about former Communist societies, said that: "As in the West, intellectual like all other activity has to justify itself by the degree to which it is largely, if not completely, economically self-sufficient." It makes no difference whether I, as a creative member of the intelligentsia, like such a view—and I do not. It is, however,

the way most bureaucrats think. And today in East Central Europe, like in most other places in the world, it is not Communism or any other ideology which is the enemy. Today's enemy are the narrow-minded bureaucrats who run all our governments and who feel that balancing budgets is more important than encouraging a society to develop its spiritual and cultural values.

It is into this new cost-conscious world—one that is as unfriendly as the former Communist one—that Rusyns now find themselves. Among the most recent victims are our Rusyn brethren in Slovakia, who for at least a few years had been able to take advantage of the relatively unrestricted budgets allotted to the Rusyn Renaissance Society simply because that organization represented a national minority. Slovakia was after all—as late as 1994—still following policies based on the now bankrupt Leninist theory on the protection of national minorities. This is no longer the case, however, so that in Slovakia as already in Poland, national minorities as such will get no special consideration in the state budget. Rather, they will have to compete with a whole host of other cultural, scientific, and civic organizations for an ever dwindling amount of grant money. In some ways, this is still better than the situation in the United States, where Carpatho-Rusyns have never received one cent from government resources. For instance, the only money the Carpatho-Rusyn Research Center has is earned from the sale of the books it sells. Moreover, its editors, writers, and administrators work for free.

I am not suggesting that Rusyn communities living as indigenous peoples on their own lands in Europe should be expected to accept the same fate that has befallen their brethren in North America. What I am suggesting is that budgetary allotments from state governments are likely to decrease in the future, and that existing organizations must devise new and better ways to sell what they produce. I hate to sound crude, but in this new world, the salesperson will be as important as the writer, actor, or scholar. And for those who are more inclined to political activity, forget about trying to create new governments or autonomous states and instead engage in activity that might seem to have less grandiose but practical results. For instance, one could organize what are called elsewhere tax revolts. This means that while remaining fully loyal citizens of the countries in which you live, you should demand that your taxes be returned for cultural activity in direct proportion to the size of the Rusyn community that you represent.

There is one last matter that seems always to haunt Rusyns. Here I am speaking of Ukrainians, or more properly fellow Rusyns who have become Ukrainians. I have argued all along that Rusyns should never waste their time engaging in polemics or responding to what are almost always ridiculous and demagogic attacks on individual Rusyns and their good works. If Ukrainians and their polemics have any value it is this. They are the best free advertisement Rusyns have. You know all those attacks most of our newspapers are fond of reprinting and worrying about. Their only use is in sensation-like advertising to promote sales of those Rusyn books still sitting on warehouse shelves. In other words, the demagogic attacks should be turned around to our own advantage. If xxx and xxx is said about a book, then potential readers will certainly want to buy the publication and see what the controversy is all about. The point is that empty

pro-Ukrainian rhetoric should never again be responded to in the Rusyn press. It should only be used for our own purposes, in this case to help advertise the Rusyn movement and sell its publications.

Some of you may have already dismissed entirely what I have just said. As for those of you who decided to listen, please accept these suggestions as a challenge for the kinds of changes that are needed if the Rusyn movement is to achieve what we all want—that our people of whatever age will be able to contribute to our rich culture because they really feel committed when they say—"I was, am, and will remain a Rusyn."

OUR FRONT COVER

A pause during the cutting and carting of wood for the winter season in a Carpatho-Rusyn village in northeastern Slovakia. (Photo: Jozef Piroh)

A Forum on Carpatho-Rusyn Heritage

THE CARPATHO-RUSYN AMERICAN

The Carpatho-Rusyn American (ISSN 0749-9213) is a quarterly publication of the Carpatho-Rusyn Research Center Inc., a non-profit cultural organization whose purpose is to promote knowledge about all aspects of Carpatho-Rusyn culture through the publication and distribution of scholarly and educational material about the Carpatho-Rusyn heritage in Europe and America.

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THE CARPATHO-RUSYNS (part 2)

This is the second part of a general introductory article on all aspects of Carpatho-Rusyn life which we began in the last issue of the Carpatho-Rusyn American (Vol XVIII, No. 2, Summer 1995) Considering the enormous changes that have taken place in the European homeland during the past few years, we feel it appropriate to provide our readers with new and updated information.—Editor

Language, Identity, and Culture

Carpatho-Rusyns belong to the Slavic branch of Indo-European peoples. Their dialects are classified as East Slavic and are closely related to Ukrainian. Because they live in a borderland region, Carpatho-Rusyn dialects are heavily influenced by Polish, Slovak, and Hungarian vocabulary. These influences from both the east and west, together with numerous terms from the Church Slavonic liturgical language and dialectal words unique to Carpatho-Rusyns, are what distinguish their spoken language from other East Slavic languages like Ukrainian.

In contrast to their West Slavic (Polish and Slovak), Magyar, and Romanian neighbors, Carpatho-Rusyns use the Cyrillic alphabet. Their national name, Rusyn (also spelled *Rusin*), connects them to the east, since *Rus'* was the name of the inhabitants and territory of a large medieval state centered in Kiev. The many names by which Carpatho-Rusyns have called themselves or were called by others—*Carpatho-Russian*, *Carpatho-Ukrainian*, *Rusnak*, *Ruthene*, *Ruthenian*, *Uhro-Rusyn*—all relate to their traditional association with the East Slavic world of the Rus'.

Despite the seeming confusion about names, the most appropriate designation is *Carpatho-Rusyn*, or simply *Rusyn*. This is the name the nineteenth-century national awakener Aleksander Duchnovyč used in poetic lines in what became the national credo—"I was, am, and will remain a Rusyn"—and it is the name he used in the first line of the national anthem—"Subcarpathian Rusyns, Arise from Your Deep Slumber." *Carpatho-Rusyn* and *Rusyn* are also the names used by most of the new cultural organizations and publications established in the European homeland since the Revolution of 1989. In Poland, Carpatho-Rusyns call themselves Lemkos. This is a new name. Before the twentieth century Lemkos, too, called themselves Rusyns or Rusnaks. Aware of their origins, recent publications and organizations in Poland often use the term *Lemko Rusyn* to describe their people.

When, in the seventeenth century, Carpatho-Rusyns began to publish books, they were written either in the vernacular Rusyn speech or in Church Slavonic, a liturgical language (functionally similar to Latin) used by East Slavs and South Slavs who were of an Eastern Christian religious orientation. In the nineteenth and twentieth centuries, Carpatho-Rusyn writers continued to use Rusyn vernacular and also began to use Russian and Ukrainian for their literary language. The so-called "language question" was always closely related to the problem of national identity.

Ever since the nineteenth century, Carpatho-Rusyn leaders have argued about their national identity. Some have felt that Rusyns are a branch of the Russians, others a branch of the Ukrainians, still others that they form a distinct central



Frontispiece from one of the earliest Rusyn literary almanacs, *Pozdravlenie Rusynov* (1851), compiled by Aleksander Duchnovyč.

European Carpatho-Rusyn nationality. Each orientation has used language, whether Russian, Ukrainian, or Carpatho-Rusyn, as a means to identify themselves. Today there are only two national orientations—the Rusyn and Ukrainian. The Ukrainian orientation argues that Rusyns are a branch of Ukrainians and that a distinct Carpatho-Rusyn nationality cannot and should not exist.

Since the Revolution of 1989, there has been a Carpatho-Rusyn national revival in all countries where they live, and efforts have been undertaken, especially in Slovakia and Poland, to create a standard Carpatho-Rusyn literary language for use in schools and publications. Rusyns in Yugoslavia's Vojvodina have had a literary language that has been used uninterruptedly in publications and schools ever since the first decades of the twentieth century.

Carpatho-Rusyns have a distinct literary tradition that dates back to the seventeenth century. Regardless of what language writers may have used—Rusyn, Church Slavonic, Russian, Ukrainian—their literary works have embodied the essence of Rusyn life and the mentality of its people. Among the most dominant themes have been a love for what is considered the pristine beauty of the Carpathian mountains and a characterization of Carpatho-Rusyns as a God-fearing and stoical people, seemingly destined to be controlled by natural forces and foreign governments over which the individual has little power or influence. Each Carpatho-Rusyn region has had its own literary founding father: Aleksander Duchnovyč (1803-1865) and Aleksander Pavlovyč (1819-1900) for the Prešov Region and Subcarpathian Rus'; Volodymyr Chyljak (1843-1893) for the Lemko Region; and Gabor Kostel'nik (1886-1948) for the Vojvodina.

Today there are Rusyn-language newspapers, journals, and books in virtually every European country where Carpatho-Rusyns live. The works of playwrights are performed by the professional Aleksander Duchnovyč Theater in Prešov, Slovakia; the semi-professional Djadja Theater in Ruski Kerestur and Novi Sad, Yugoslavia; and the amateur theater of the Lemko Association in Legnica, Poland. The best known current Rusyn-language writers are: in Ukraine—Volodymyr Fedynyšynec', Dmytro Kešelja, Ivan Petrovcij, and Vasyľ Petrovaj; in Slovakia—Anna Halgašova, Mykolaj Ksenjak, Marija Mal'covska, and Štefan Suchýj; in Poland—Olena Duc'-Fajfer, Volodymyr Graban, Stefaniya Trochanovska, and Petro Trochanovskij; in Yugoslavia—Natalija Dudaš, Irina Hardi-Kovačević, and Djura Papharhaji; and in Hungary—Gabriel Hattinger-Klebaško.

Aside from various forms of folk culture, such as embroidery, painted Easter eggs, and folk music and dance performed by professional ensembles in Prešov and Užhorod and by numerous amateur ensembles, Carpatho-Rusyns are most noted for an outstanding form of native architecture in the form of wooden churches perched on the top of hills, most of which were built in the eighteenth and early nineteenth centuries. During the first half of the twentieth century, Carpatho-Rusyns also created a unique school of painters, the so-called "Subcarpathian Barbizon," of whom the leading figures were Josyf Bokšaj, Adal'bert Erdeli, Fedir Manajlo, and Ernest Kondratovyč. About the same time, Rusyn life in the Lemko Region was captured on canvas by the world renowned naive artist, Nykyfor Drovnjak. In more recent times, painters like Anton Kaššaj, Andrij Kocka and Volodymyr Mykyta, and the sculptors Mychajlo Belen' and Ivan Brovdij in Transcarpathia, as well as the painters Orest Dubaj, Štefan Hapak, Deziderij Millyj, and the political satirist Fedir Vico in Slovakia have produced a body of creative work that is dominated with themes depicting Carpatho-Rusyn life and its environment.

Several museums exist with permanent exhibits of Carpatho-Rusyn folk art, icons, and painting. The most important and wide-ranging collections are in Svidník and Užhorod, with more specialized museums in Bardejov (icons), Medzilaborce (modern art), Nowy Sącz (icons), and Zyndranowa (on Lemkos). Open-air ethnographic museums (*skanzeny*) with traditional Carpatho-Rusyn domestic architecture are found in Svidník and Užhorod. Others in Bardejov, Humenné, and Sanok also include examples of Carpatho-Rusyn material culture.

Numerous scholars are engaged in studying the history, language, literature, ethnography, art, and music of Carpatho-Rusyns. Many are connected with scholarly institutions, such as the Institute of Carpathian Studies at Užhorod State University (Ukraine), the Institute of Rusyn Language and Culture (Slovakia), the Department of Ukrainian and Rusyn Philology at the Bessenyei Pedagogical Institute (Hungary), the Department of Rusyn Language and Literature at the University of Novi Sad (Yugoslavia), the Society for Rusyn Language and Literature (Yugoslavia), and the Carpatho-Rusyn Research Center (United States). There are as well several scholars abroad who specialize in Carpatho-Rusyn themes, including Aleksander Duličenko (Estonia), Sven Gustavsson (Sweden), Paul Robert Magocsi (Canada), and Ivan Pop (Czech Republic).

Paul Robert Magocsi
Toronto, Ontario

SINCE THE REVOLUTION OF 1989

Gorlice, Poland. In March 1995, the Rus'ka Bursa in Gorlice was "returned" to the Lemko-Rusyn community. The timing of the decision was probably influenced by the fact that a hospital facility using the property relocated to larger accommodations. At the present time, "ownership" is confined to the right to use the building and property without having to pay taxes, while actual legal title still resides with government authorities.

Already before World War I, pro-Rusyn (Rusynophile) and pro-Russian (Russophile) cultural organizations built and maintained boarding schools (called Rus'ka Bursa) to help Rusyn school children attending school away from their home villages keep in touch with their Rusyn culture and co-ethnics. Aside from the Gorlice boarding school, others were at one time maintained in Sanok and Nowy Sącz.

After the resettlement of the Lemkos in 1947, ownership of these properties passed to the Polish authorities. In 1991, Lemko-Rusyn organizations in Poland calling themselves "Friends of the Rus'ka Bursa," petitioned for return of the Rus'ka Bursa properties. Represented in the ranks of the Friends are the Lemko Association (Stovaryšnja Lemkiv), the Lemkovyna Song and Dance Ensemble, and the Hospodar Rusyn Democratic Circle of Lemkos in Poland.

The return of the Gorlice Rus'ka Bursa fulfills the need of the Lemko-Rusyn community for a permanent home at which to host cultural and educational functions. At present, the Lemkovyna Song and Dance Ensemble uses a room on the second floor of the three-storey property for rehearsals. Each of the Lemko-Rusyn organizations also maintains an office. Pavlo Stefanovskij of the Hospodar Rusyn Democratic Circle plans to use a room across from his office to set up a permanent Lemko ethnographic exhibit, based initially on his own extensive private library and collection of folk costumes, icons, and cultural artifacts.

Two obstacles prevent the Lemko-Rusyn community from proceeding more quickly to revitalize the property: (1) the absence of funds to pay the salary of a much needed full-time property manager to oversee the entire facility (as with so much else in Lemko community life, the Bursa will need to rely on part-time, unpaid volunteers); and (2) the three-storey building itself is in need of physical repairs.

Those readers interested in corresponding with the Friends of the Rus'ka Bursa, or in donating to the Friends' Building Renovation Fund, may write to:

Stowarzyszenie "Ruska Bursa"
ul. Sienkiewicza 28, skr. poczt. 4
38-300 Gorlice
POLAND

Kiev, Ukraine. On April 16, 1995, a network television station in Ukraine broadcast for the first time a program in which representatives of the Rusyn national revival in Transcarpathia were the featured speakers. The independent Ukrainian television station, Our Language, aired a program entitled, "Rusynism—A Fact of Ukrainian Life," in which the Užhorod writer Volodymyr Fedynyšynec' spoke of the recent codification of the Rusyn literary language in neighboring Slovakia, and Professor Ivan Turjanycja, chairman of the Society of Carpatho-Rusyns, outlined the demands

for Rusyn autonomy in Transcarpathia. This program was in stark contrast to the frequent attacks against the Rusyn movement expressed on Ukrainian television by writers and scholars like Ivan Drač and Oleksa Myšanyč and by visiting Ukrainian émigrés from the United States like Taras Hunčak and Vasyl Markus. As recently as March 16, 1995, Ukrainian State Television's evening news program had condemned "Rusyn separatism" as a danger to Ukraine's statehood.

Užhorod, Ukraine. On June 28, 1995, in conjunction with the 50th anniversary of the signing of the treaty by which Czechoslovakia formally ceded Subcarpathian Rus' to the Soviet Union at the close of World War II, major celebrations were held in Užhorod, the administrative center of the Transcarpathian oblast of Ukraine. The present-day Ukrainian authorities went out of their way to underline the historic significance of what happened half a century ago. Festivities began with a visit to Transcarpathia by the president of Ukraine, Leonid Kučma. In a major speech to the oblast National Council (Transcarpathia's Parliament), President Kučma pointed out that although historically "Transcarpathia's path to re-unification with Mother-Ukraine was complex and difficult," the region's sung and un-sung heroes "had more than anyone realized that the Carpathian Mountains cannot be an internal border between Ukraine and its own land and people [in Transcarpathia]. The mountains will never become a border!"

The chairman of the Transcarpathian Parliament, Serhij Ustyč, reiterated the views of President Kučma and then went on to criticize the phenomenon of "political Rusynism" and the idea of "autonomy for Subcarpathian Rus'" as little more than the work of a small group of overly-ambitious and misguided activists both within Ukraine and abroad. Ustyč stressed that such political activity posed no threat to the territorial integrity of Ukraine. Like President Kučma, the parliamentary chairman also stressed how on December 1, 1991, over 91 percent of Transcarpathia's populace voted *yes* in the referendum on Ukraine's independence. Neither mentioned, however, how in that very same referendum 78 percent of the populace voted *yes* for autonomy, which has still not been granted to the region.

In conjunction with the 50th anniversary of the "reunion of Transcarpathia with Ukraine," a scholarly conference also took place, at which most speakers hailed the historic event, spoke of loyalty to Ukraine, and condemned "Rusyn separatism."

Munich, Germany. On July 3, 1995, a new Society of Rusyns in Germany has come into being. This is the first time a Rusyn society has been established in a western European country. The new group is made up primarily of recent Rusyn immigrants from the Vojvodina in Yugoslavia. Headed by the physician, Sil'vester Kuchar, the organization will bring together Rusyns living in Germany and foster understanding among Germans of Rusyn culture. Its first event, planned for October 27-29, will celebrate the 250th anniversary of the settlement of Rusyns in the Vojvodina.

Michalów, Poland. During the first weekend in August, the 15th annual Lemko (Rusyn) Vatra took place in the resettlement

village of Michalów, in the region of Silesia in south-western Poland. This smaller, more authentically Lemko Vatra is not to be confused with the larger Lemko Vatra in the Carpathian homeland, in Żdźnia. The Żdźnia Vatra has now become a largely Ukrainian and "other-Slavic" cultural event, with Lemko culture almost wholly absent from the program.

As in past years, this year's Vatra in Silesia drew approximately 5,000 people. Festivities began Friday night with the ceremonial lighting of the traditional campfire (*vatra*), followed by the commemoration of the 100th anniversary of the birth of Nikifor Drovnyak, internationally renowned Lemko naive artist. Saturday's festivities included folk-singing and poetry recital contests for children, as well as performances by Carpatho-Rusyn folk ensembles from the Vojvodina region of Yugoslavia, and from Hungary, Ukraine, and Poland. Traditional Lemko foods were available, as were numerous publications of the Rusyn-oriented Lemko Association (*Stovaryšynja Lemkiv*), which sponsors the event.

Prešov, Slovakia. On September 6, 1995, Slovakia's Prime Minister Vladimír Mečiar met with the Greek Catholic Bishop of Prešov, Ioann Hirka, and the Orthodox Bishop of Prešov, Nikolaj Kocvar, to sign an agreement regarding church property. As a result of the agreement, the government will provide 12.2 million crowns (\$407,000) to the Greek Catholic Church and 8.8 million crowns (\$293,000) to the Orthodox Church in 1995. It was also agreed that the Orthodox Church will surrender 14 parish houses and 3 churches, for which it will receive as compensation 500,000 crowns (\$16,700) for each parish house and 1.2 million crowns (\$40,000) for each church. The Slovak government hopes that this agreement will help to end the long-standing dispute between the two churches regarding property confiscated illegally from the Greek Catholic Church by the Communist government in 1950 and given to the Orthodox Church for its use.

RECENT EVENTS

Prešov, Slovakia. On July 2, 1995 more than 200,000 people attended a Greek Catholic Divine Liturgy led by Bishop Ioann Hirka of Prešov and Pope John Paul II during the latter's five-day official visit to Slovakia. Present were President Michal Kováč and Prime Minister Vladimír Mečiar of Slovakia as well as the Greek Catholic bishops Ioann Smedi of Užhorod and Slavomir Miklovš of Križevci in Croatia. Of particular interest were the words of the Pope addressed to the faithful at the end of the liturgy. "I wish to greet especially all Rusyns who are present," said the Pope. "Dear Brothers and Sisters! Thank you for your participation. May God grant you peace and a happy Christian life for your people and your families." Later the Pope spoke of the beautiful music of the Slovaks and Rusyns. Once again, when referring to the East Slavic inhabitants of northeastern Slovakia, the Pope did not use the term *Ukrainian* or *Rusyn-Ukrainian*, but the correct name *Rusyn*.

Komlóska, Hungary. On July 22-23, 1995, the third cultural festival of Rusyns in Hungary took place. Located in the northeastern part of the country, Komlóska is the last of several villages in Hungary where the majority of the inhabitants still speaks Rusyn. The festival was organized by the Organization of Rusyns in Hungary (based in Budapest) and included folk ensembles from Múcsony, another village in Hungary where a Rusyn revival is taking place; the PULS Rusyn Folk Ensemble and Aleksander Duchnovyč Theater from Prešov, Slovakia; and Rusyn performers from Poland and Ukraine. The festival was also an occasion for the Executive Council of the World Congress of Rusyns to meet.

Middleburg Heights, Ohio. On August 5, 1995, Thomas A. Peters delivered a lecture entitled, "Researching the People from 'No Man's Land': The Carpatho-Rusyns of Austria-Hungary," as part of the annual conference of the Federation of East European Family History Societies. Mr. Peters is an ideal resource for those wishing to trace their family's roots. An enlightening interview with him on this subject appeared in the last issue of the *Carpatho-Rusyn American* (Vol. XVIII, No. 2, Summer 1995).

Warsaw, Poland. On August 6-11, 1995, the Fifth World Congress for Central and East European Studies took place at Warsaw University, Warsaw, Poland. The congress, which takes place every five years in a different host country, attracted over a thousands scholars from as far away as Japan, Argentina, and South Africa to take part in a wide variety of panels and seminars presenting the latest research in the field of Slavic studies. Among the Congress offerings were three panels devoted to Carpatho-Rusyns.

The first panel session, "The Ukrainian Idea in the Lemko Region in the 20th Century," focused on several aspects of the Ukrainian orientation in the Lemko region, as well as on its manifestations in the region's art and literature. Bernadetta Wojtowicz (Ludwig-Maximilian University, Munich, Germany) spoke on the religious aspect; Oleksandr Zajcev (University of Lviv, Ukraine) on the political aspect; Agnieszka Korniejenko (Jagiellonian University, Cracow, Poland) on literature; and Andrij Tyrpycz (UAS, Lviv, Ukraine) on art. Bohdan Osadczyk-Korab (University of Berlin, Germany) chaired the panel, and Jacek Bruski (Jagiellonian University) was the discussant.

The second panel was chaired by Carpatho-Rusyn American professor Paul J. Best (Southern Connecticut State University, New Haven). Jarosław Moklak (Jagiellonian University) spoke on "Polish and Ukrainian Scholars Concerning the Ukrainian Movement Among Carpathian East Slavs"; Paul J. Best discussed "Polish, Slovak, and Rusyn Scholars Concerning the Rusyn Movement Among Carpathian East Slavs"; and Susyn Mihalasky (University of Toronto) reported the results of her 1991 survey of Lemkos in "Ethnonational Orientation Among Lemkos in Contemporary Poland."

The third panel session, "Literature and Ethnic Group Formation: the Literary Life of the Carpatho-Rusyns from the Second Half of the 19th Century to the Present Day," chaired by Paul R. Magocsi (University of Toronto), examined the idea that processes of group identity formation reveal themselves through an ethnic group's literature. The panel's participants examined Carpatho-Rusyn literature

from the different regions in which Rusyns live. Featured speakers included Elaine Rusinko (University of Maryland) who spoke on Transcarpathia; L'ubica Babotová (University of Prešov) on the Prešov Region; Olena Duc'-Fajfer (Jagiellonian University) on the Lemko Region; and Irina Hardi-Kovachevich (University of Novi Sad) on the Vojvodina.

Washington, D.C. On October 28, 1995, the annual meeting of the Board of Advisors to the Carpatho-Rusyn Research Center was held in the nation's capital. Following reports on general finances, sales of books, new publication projects, and the *Carpatho-Rusyn American*, discussion focused on assistance to the homeland. Of particular concern was the Slovak government's recent restrictions on Rusyn-language publication and cultural activity.

Three new members were chosen to serve a three-year terms on the Board of Advisors: Alexander Herenchak, president of the Lemko Association (Yonkers, New York), Susyn Mihalasky (Clifton, New Jersey), and Professor Michael Zarechnak (Washington, D.C.), as well as Jack Figel (Fairfax, Virginia) who as publisher of the *Carpatho-Rusyn American* is an ex officio board member. Other current members include: Barbara Kopitan Corbiey (Orwell, Vermont), Lawrence Goga (Plymouth, Minnesota), Jerry Jumba (McKees Rocks, Pennsylvania), Edward Kasinec (Forest Hills, New York), Patricia A. Krafcik (Olympia, Washington), Paul R. Magocsi (Toronto, Ontario), Orestes Mihaly (Armonk, New York), Patricia Onufrak (McLean, Virginia), Richard Renoff (Garden City, New York), and John Righetti (Mars, Pennsylvania).

Washington, D.C. On October 29, 1995, a special panel was held, entitled "A New Slavic Nationality," at the 27th annual convention of the American Association for the Advancement of Slavic Studies. With over 2,500 attendees, this is the largest gathering of American specialists on east-central Europe and the former Soviet Union. The panel, which brought to the scholarly world information about the recent revival of Rusyns in Europe, was chaired by Professor Patricia A. Krafcik of The Evergreen State College in Washington state. Featured speakers included Professor Paul Robert Magocsi (University of Toronto) on politics, Professor Robert A. Rothstein (University of Massachusetts) on language, Professor Elaine Rusinko (University of Maryland) on literature, followed by two discussants, Professor Thomas E. Bird (Queens College, New York) and Professor Alexander J. Motyl (Columbia University). All speakers began from the premise that Carpatho-Rusyns exist as a distinct nationality regardless what governments or other peoples may have thought in the past or still think in the present. We hope to publish parts or all of the papers and commentaries in future issues of the *Carpatho-Rusyn American*.

At another panel dealing with Eastern Christianity, Professor Krafcik spoke on the Orthodox Church in former Czechoslovakia, giving particular emphasis to the Carpatho-Rusyn eparchies in Slovakia. The Carpatho-Rusyn Research Center also had a booth, run by Jack Figel, displaying its many publications as part of the book exhibit that ran throughout the four-day convention.



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A Forum on Carpatho-Rusyn Cultural Heritage



FROM THE EDITOR

A look back at the Rusyn community's life in this past year shows that there have been some exceedingly positive moments, as well as some low points, but all-in-all the year ended on a high note. This "high note" may not have seemed the case as of the 1995 fall issue of the *Carpatho-Rusyn American*. The editorial in the fall *C-RA*, in fact, spelled out the details of the Slovak government's recent negative treatment of its Rusyn citizens, its reneging on official financial commitments made to the Rusyn community, its withholding of publications in Rusyn and about Rusyns, and among yet other points, its proposal that the "Rusyn problem" be "resolved." In spite of all this, events which have taken place since the fall issue justify a cautious optimism.

Is it possible that some of the improvements are, at least in part, due to the strong letter of inquiry which the Carpatho-Rusyn Research Center and six other Rusyn-American organizations sent to five ministers of the Slovak government, members of the Slovak parliament, Slovak newspapers in Bratislava, and the Slovak Embassy in Washington, D. C.? The inquiry expressed a shared concern that the present government of Slovakia appeared to be discriminating against the Rusyn community, and it outlined in seven points what forms this discrimination had taken in the past year (see **AN INQUIRY**, *C-RA*, Vol. XVIII, No. 3, Fall 1995, pp. 4-5). We received more than one reply to the inquiry, and these responses appear in this issue of the *C-RA*.

Furthermore, in the opinion of Professor Vasyľ Jabur, director of the Institute of Rusyn Language and Culture and a member of the executive board of the Rusyn Renaissance Society, several very recent events may also indicate that some optimism is indeed appropriate. The Slovak Ministry of Culture has agreed to finance the January 1995 language codification celebration—an event which the government had promised to support but then subsequently refused to support. The ministry has also agreed not to block funds promised to the Rusyn Renaissance Society for pursuit of its cultural activity in the Rusyn community. Likewise, the Ministry of Education has accepted the proposal for a department of Rusyn Language and Literature at Šafárik University in Prešov and has promised to act on this as quickly as possible. The Dean of the School of Education at the university will also urge the Accreditation Committee to move on approving the new department and its programs.

Contributing to the overall high note on which this year ended are the ceremony for the official codification of the Rusyn language held in Bratislava which began the year, several significant scholarly conferences which included discussions of Rusyns, the increasing number of entries on Rusyns as a distinct nationality in scholarly encyclopedic publications, and references to Rusyns and Rusyn reality by a leading Slavic linguist and even by some Ukrainian scholars.

First, the official codification of Prešov-Region Rusyn was recognized in a ceremony held in January 1995 in Bratislava. It was followed by a scholarly conference which discussed the history and nature of the Rusyn language (see *C-RA*, Vol. XVIII, No. 1, Spring 1995, pp. 4-8). In August, the Fifth World Congress for Central and East European Studies took place at the University of Warsaw in Poland, which included three panels devoted specifically to Carpatho-Rusyns (see *C-RA*, Vol. XVIII, No. 3, Fall 1995, p.

11). In October, the American Association for the Advancement of Slavic Studies annual conference in Washington, D.C., devoted an entire panel to Rusyns, entitled "Carpatho-Rusyns: A New Slavic Nationality," and sponsored a publication's booth which displayed and sold Carpatho-Rusyn materials to dozens of scholars and visitors (see *C-RA*, Vol. XVIII, No. 3, Fall 1995, p. 11).

The Third World Congress of Rusyns was held in May 1995 in Ruski Krstur in conjunction with the 250th anniversary of Rusyns in the Vojvodina in Yugoslavia. Not only did the Rusyn community there demonstrate the preservation and development of its language and culture over the centuries, it also showed how it was managing to hold its own despite war and an embargo (see *C-RA*, Vol. XVIII, No. 2, Summer 1995, pp. 9 and 10). At present the Fourth World Congress of Rusyns is being planned for spring 1997 in Budapest.

This past year Rusyns have been recognized as a distinct people in Europe and in the United States with their own entries in a number of reference works. Among these are the *Encyclopedia of World Culture*, Vol. VI: *Russia and Eurasia/China* (Yale University Human Relations Area Files, 1994); *An Ethnohistorical Dictionary of the Russian and Soviet Empires* (1994); the *Gale Encyclopedia of Multicultural America*, Vol. I (1995); and the *Encyclopedia of New York City* (Yale University Press, 1995). An encyclopedia published in Slovakia in English by the Slovak Academy of Sciences in 1994, entitled *Slovakia and the Slovaks*, includes a separate entry on Rusyns and even on the Rusyn Renaissance Society. Finally, the *Encyklopédia ľudovej kultúry Slovenska* (Encyclopedia of Folk Culture in Slovakia), published in 1995 by the Slovak Academy of Sciences and prepared under the auspices of the Academy's Institute of Ethnology, also offers a separate entry for Rusyns. Both of these publications recognize Rusyns as a distinct national minority within Slovakia. The Slovak scholarly community is to be commended not only for its erudition, but also for its ethnocultural sensitivity.

In addition to these publications, a popular brochure on Rusyns was published this past year by the Carpatho-Rusyn Research Center in separate English, Slovak, and Ukrainian editions, and by European homeland organizations in a bilingual Serbian and Vojvodinian Rusyn edition. A Hungarian edition is in press, and a Polish edition is presently in preparation. A German edition is also planned.

Finally, in the introduction to a forthcoming book, *A New Slavic Language is Born*, the distinguished professor of linguistics and member of the Russian Academy of Sciences, Nikita Tolstoj, argues that evidence presented at a scholarly conference connected with the January 1995 Rusyn-language codification ceremony in Bratislava "convincingly reveals that the idea for such a literary language is not a fantasy or the imaginary creation of a few isolated individuals or groups." Professor George Grabowicz of the Harvard University Ukrainian Institute acknowledges in an article in the current *Slavic Review* (Fall 1995, pp. 678) that "if a given group, say the Carpatho-Rusyns, considers itself separate ... then, ethically and anthropologically speaking, it is separate." Even *The Ukrainian Weekly* recently discussed the relationship between Rusyns and Ukrainians specifically in Eastern Slovakia in an article entitled, "Rusyn or Ukrainians? Rusyn Minority Pushes for Separate Identity" (November 26, 1995). Is it not reassuring to see the world catching up to the reality of our existence?

EMYLIJAN BOKŠAJ, 1889-1976

Since the Revolution of 1989 and the fall of Communist regimes in east-central Europe, a new Rusyn national revival has been underway. The present movement places great emphasis on codifying and promoting the Rusyn language as an essential component of national self-identity. The importance of language was also emphasized by Rusyn cultural activists during the interwar years, one of whom was the Greek Catholic priest, Emylijan Bokšaj.

Emylijan Bokšaj was born in 1889 in Kobylec'ka Poljana, a small village in the far eastern corner of Subcarpathian Rus' (former Máramaros county of the Hungarian Kingdom) where his father Josyf was serving as the priest in the local Greek Catholic parish. A couple of years later, the family—which by then included a younger brother Josyf Bokšaj, the future renowned Subcarpathian painter—moved to the village of Lochovo near Mukačevo, where their priest-father had been transferred. The two boys received their elementary education in Lochovo and then were sent to the *gymnazium* (secondary school) in Mukačevo. Upon graduation in 1907, Emylijan was sent to the Theological Seminary in Budapest which he successfully completed four years later.

It was not until the end of 1914, after World War I had already begun, that Bokšaj was consecrated to the priesthood. He served the Greek Catholic parish in Mukačevo until 1917, when he was transferred to Užhorod. For the next three decades, his career as priest, teacher, writer, and editor was connected with that city.

Within a year or so after arriving in Užhorod, Austria-Hungary ceased to exist and the city, together with all Rusyn-inhabited lands south of the Carpathians, was united with the new state of Czechoslovakia. Užhorod was not only the seat of the Greek Catholic eparchy of Mukačevo, it also became the administrative center of the autonomous Czechoslovak province of Subcarpathian Rus'. Bokšaj adapted quickly to the new political conditions which under Czechoslovak rule favored promotion of the Slavic culture of the Rusyns. He was appointed professor of religion at the Užhorod *gymnazium*, and from that post helped to educate between 1918 and 1944 two generations of Carpatho-Rusyn youth. Bokšaj had a profound love of his native land, taught in the Rusyn vernacular, and published all his school and religious textbooks in Rusyn, including *Nauka o vîrî* (1924), *Lyturgyka* (1935), and *Chrystijanska katolyčeska etyka* (1938). He was also one of the co-authors of a Hungarian-Rusyn dictionary (*Madjars'ko-rus'kyj slovar'*, 1928).

The interwar years were characterized by a struggle between various factions of the local Subcarpathian intelligentsia. Some argued that Rusyns were a distinct Slavic nationality, others that they were simply a branch of either the Russian or Ukrainian nationalities. Bokšaj made his position on this matter clear in the newspaper, *Nedîlja*, of which he was founding editor-in-chief from 1935 to 1938. "We highly regard," wrote Bokšaj in the very first issue, "the cultural strength of both the Great Russian and Ukrainian peoples. ... [N]onetheless, we do not want to forget our own



culture. We also have a history, our own traditions, our own specific problems and goals, and our own cultural and political needs; and it is these which must be for us of primary concern." All issues of *Nedîlja*, from first to last, were published in the Rusyn vernacular.

World War II brought new political changes which profoundly affected Father Bokšaj's Rusyn homeland. Under the new Soviet regime that came to power in 1945, the Greek Catholic Church was about to be forcibly dissolved. That same year, Bokšaj was transferred to the Eparchy of Prešov, which remained within the boundaries of postwar Czechoslovakia. For the next five years, he served in various Rusyn parishes in eastern Slovakia until 1950, when the Greek Catholic Church was liquidated there as well. Bokšaj then moved to Košice where he was to remain for the rest of his life.

During those last years, the aged priest remained true to his lifelong goals to bring to his people the word of God and to explain to them the practices of their church in a medium that they could best understand, their native Rusyn language. It is not surprising, therefore, that among the unpublished writings found after his death was a translation into Rusyn of the four Gospels. It would be a most fitting tribute to the memory of the Rusyn priest-patriot, Father Emylijan Bokšaj, if some day his Gospels in Rusyn were to be published.

Philip Michaels

THE SLOVAK GOVERNMENT RESPONDS

The following are two letters of response received from officials of the Slovak government to the INQUIRY regarding national discrimination against Rusyns in Slovakia which was sent to several ministries, newspapers in Bratislava, and to other officials in fall 1995 and was published in the Carpatho-Rusyn American, Vol. XVIII, No. 3, Fall 1995.—Editor

From the Ministry of Culture of the Slovak Republic:

I was asked by the Minister of Culture, Ivan Hudec, to respond to your letter of inquiry. Please allow me to address your concerns directly.

State funds intended for specific purposes are given by law to the Ministry of Culture to be used for the development of the culture, identity, and mother tongue of national minorities in the Slovak Republic. These funds are distributed by the ministry to projects approved by the special commission for minority culture within the framework of the State program for culture entitled PRO SLOVAKIA.

In connection with this process, officials of the Rusyn Renaissance Society [Rusínska obroda] in 1994 used state funds for activities other than those designated in the agreement between the Ministry of Culture and the Rusyn Renaissance Society, and they must return to the ministry 470,089 crowns.

In 1995, the Ministry of Culture again designated funds for the development of the culture, identity, and mother tongue of citizens of the Slovak Republic, including Rusyns. Because the Rusyn Renaissance Society up to now has not settled its debt from 1994 with the ministry, any further state contributions for Rusyn cultural activities have been held back until that debt is paid. The ministry has designated funds in 1995 for the publishing of two periodicals and some non-periodical literature in the Rusyn language.

Beyond this, be informed that the following concerns—the publishing of textbooks, establishment of a department of Rusyn language and culture at the Pedagogical Faculty of Šafárik University in Prešov, and the establishment of schools for Rusyn children and young people—all come under the purview of the Ministry of Education of the Slovak Republic. Radio and television broadcasting in the Rusyn language are the responsibility of the National Parliament of the Slovak Republic.

Dušan Mikolaj

General Director of the Section for Local and Specific Culture of the Slovak Ministry of Education

October 11, 1995

From the Ministry of Education of the Slovak Republic:

Let me begin by welcoming your interest in the fate of Rusyns in Slovakia.

Just as you state at the beginning of your letter, we also affirm that all governments of the Slovak Republic have

upheld a policy of supporting the activity of national minorities, and to guarantee this policy they have spent a substantial amount of money. The present government of Premier Vladimír Mečiar is no exception. It has shown interest in the identity of national minorities, the development of their own cultures, education in their mother tongues, and their right to disseminate and receive information in their own languages and to form organizations.

I would like to address those concerns of yours which relate to the work of Slovakia's Ministry of Education:

(1) The government has not forbidden the functioning of the Institute of Rusyn Language and Culture. Neither the government nor the department of education established this institute. The Institute of Rusyn Language and Culture was established by the civic organization, Rusyn Renaissance Society, in order to prepare materials for the codification of the Rusyn language in Slovakia. The institute was supported with funds from the Slovak Ministry of Culture.

(2) The voluntary transformation of the Institute of Rusyn Language and Culture into a genuine university department is not possible by any administrative decree of the Ministry of Education. The organization of scholarly, pedagogical, economic, and informational bodies belongs, according to law 172/1990, to the academic organs of institutions of higher learning and to the universities themselves.

The Ministry of Education obviously supports institutions of higher learning that are trying to form new organizations for national minorities and it helps provide favorable conditions for this activity. Proof of this lies, for instance, in the assigning of specific funds for Šafárik University in Prešov in 1994. In spite of this, I must state that the department mentioned by you has not come into being. Only an institution of higher learning or university may decide to establish a new department on the basis of advice provided by scholarly and pedagogical experts.

(3) With regard to education in the Rusyn language, the Ministry of Education supported and subsidized the preparation of textbooks for Rusyn children. At the present time pedagogical documents are being prepared, without which even the preparation of teachers cannot be initiated, let alone the teaching of children in the schools where the highest concentration of Rusyn population is found.

The Slovak Ministry of Education refrains from any activity which might discriminate against Rusyns. The main goal of the ministry is that everything which occurs in the educational system should contribute to the well-being of this or that national minority and should be based on firm scholarly documentation. All of this takes time, patience, and the systematic work of experts.

I believe that in this activity you and the organizations which you represent can contribute significantly with your experience.

I look forward to cooperative work with you,

Marián Tolnay
Director of the Section of Higher Education
Slovak Ministry of Education

October 19, 1995

THE RUSYN MUSIC OF BÉLA BARTOK

Folk music has frequently served as a source of inspiration to composers of classical music. This is particularly the case in the pre-World War I multinational Hungarian Kingdom, whose many peoples provided an unending source of melodies for composers. While the nineteenth-century composer Franz Liszt held a low opinion of what he considered peasant music, the renowned twentieth-century composer, Béla Bartok, not only collected and studied folk-songs from the many peoples of the Hungarian Kingdom, he also used them in his compositions.

Bartok was born on March 25, 1881, in a small town in southern Hungary, Nagyszentmiklós (Romanian: Sînnicolau Mare), which after 1918 was annexed to Romania. Bartok's father died in 1889, when the boy was only eight years old, and soon after he moved with his mother to Sevljuš (present-day Vynohradiv) in Subcarpathian Rus'. There he lived for three years before moving to Bratislava in 1892. Thus, at an early age Bartok was able to experience first hand Romanian, Rusyn, and Slovak as well as his native Magyar culture.

Of special musical interest to readers of the *Carpatho-Rusyn American* are three works: "A Ruthenian [Rusyn] Song" (Rutén nota); "Burlesque" (Burlész), later titled "A Ruthenian Dance" (Orosztanz); and "Rhapsody, No. 2." Through these compositions Bartok helped conserve Rusyn folksong melodies for concert performance.

The "A Ruthenian Song" was the tenth of Bartok's forty-four duos for two violins; the "Burlesque" was the sixteenth in the series. Both appeared in Bartok's *Forty-four duos for two Violins* completed in 1931. In a letter from Budapest to a friend, dated December 20, 1931, the Hungarian composer complained about the pace of publication for the forty-four duos:

I have also written recently 44 short, easy duets for two violins in which I have incorporated Hungarian, Slovak, Romanian, Serbian, Rusyn, and even Arabic melodies. I would have liked to send you a copy of these too, but my publishers have dragged the business out for so long that they are hardly likely to appear before the summer. Bungling everything, all along the line!

While arranged in order of difficulty, the violin duos were to be played in groups without intervals for concert performance. The "Burlesque" was the third piece in group I (44, 19, 16, 28, 43, 36, 21, 42) and the "A Ruthenian Song" was the fourth piece in group II (17, 38, 37, 10, 35, 39). The remaining pieces were sorted out into three groups.

In 1936, Bartok transcribed six of these duos for piano solo performance in his *Petite Suite*, published in Austria with a copyright date of 1938 for the Universal Edition. Included in this transcription was the "A Ruthenian Dance" (formerly titled "Burlesque") as a piano solo. Bartok also apparently incorporated Rusyn peasant folksong music he collected over the years in Slovakia, Romania, and Hungary into a few of his other works.



Béla Bartok. Drawing by Ben Todd, student at The Evergreen State College, Olympia, Washington.

In a letter to Octavian Beu in January 1931, the Hungarian composer wrote that he did not intentionally identify the sources of his folk melodies in his "Rhapsody No. 2" for violin and piano. He admitted, however, that in composing it in 1928, he "partially" used "Romanian, Hungarian, and Rusyn" folk melodies for that work. He further contrasted it with his "Rhapsody No. 1," written earlier in 1928 for violin (with later versions for cello and piano and for violin and orchestra) and "partially" based on Romanian and Hungarian folk melodies—but not Rusyn ones! In 1944, about a year before his death in the United States where he had sought refuge during World War II, Bartok revised his "Rhapsody No. 2" for violin and orchestra. But he kept intact the Romanian, Hungarian, and Rusyn melodies.

While more detailed study of Béla Bartok's musical conservation of Rusyn folk melodies is needed, three of his works clearly capture the spirit of Rusyn folk music: "A Ruthenian Song" for two violins (1931); "Burlesque" for two violins (1931), later retitled "A Ruthenian Dance" for piano solo (1936); and "Rhapsody No. 2" for violin and piano (1928), subsequently scored for violin and orchestra (1944).

Although himself not a Rusyn, Bartok nevertheless provided for all time the classical repertoire with Rusyn musical themes in at least three compositions. These are available in a complete edition of Bartok's works recorded in the late 1960s and early 1970s on Hungary's Hungaroton label. The year 1995 marked the fiftieth anniversary of the composer's death. Today Rusyns and others may want to listen to these works and to remember this musical genius of the twentieth century in a special way.

Raymond M. Herbenick
Dayton, Ohio

This is the third part of a general introductory article on all aspects of Carpatho-Rusyn life which we began in the Summer 1995 issue of the Carpatho-Rusyn American (Vol. XVIII, No. 2). Considering the enormous changes that have taken place in the European homeland during the past few years, we feel it appropriate to provide our readers with new and updated information.—Editor

History

The ancestors of the Carpatho-Rusyns can be traced to Slavic peoples who began to appear in the valleys of the Carpathian Mountains in small numbers during the fifth and sixth centuries. Their presence is related to the question of the original homeland of the Slavs and the invasion into east-central Europe by nomadic peoples from central Asia.

Today most scholars agree that the center of the original homeland for all Slavic peoples was the region just north of the Carpathian Mountains in what is today eastern Poland, southwestern Belarus, and northwestern Ukraine. During the 440s, an Asiatic people known as the Huns crossed through the Slavic homeland and burst into east-central Europe, bringing with them Slavic peoples, some of whom settled in Carpathian Rus'. A century later, one of the tribes living in the original Slavic homeland known as White Croats had begun to settle in the valleys of the northern as well as southern slopes of Carpathian Rus'.

In the course of the sixth and early seventh centuries, the White Croats built fortified towns to protect their own people as well as the surrounding countryside which still included some Slavic settlers who had settled there earlier during the Hunnic invasions. During the seventh century, many of the Slavic tribes began to move out in various directions from their original homeland. Whereas some White Croats remained behind in Carpathian Rus', most moved southward into the Balkan peninsula. Their descendants are the modern Croats.

The first important event in the history of Carpathian Rus' occurred during the second half of the ninth century. In the early 860s, two missionaries from the Byzantine Empire, the brothers Cyril and Methodius, set out to bring the Christian faith to the Moravian Empire, which at the time was centered in what is today the eastern Czech Republic (Moravia) and western Slovakia. To this day, Carpatho-Rusyns believe either: (1) that before their mission to Moravia Cyril and Methodius brought Christianity to Carpathian Rus' and even established a bishopric at the fortified center of Mukačevo, or (2) that this was accomplished during the 880s by the disciples of the Byzantine missionaries. Regardless of who actually did the conversion, it does seem certain that there was some kind of Christian presence in the Carpathians well before the end of the ninth century.

The very end of that same century brought another event that eventually was to have a profound effect on Rusyn historical development. Sometime between 896 and 898, a

new Asiatic warrior people, the Magyars (ancestors of the modern-day Hungarians), crossed the crests of the Carpathians and settled in the region known as Pannonia, that is, the flat plain between the middle Danube and lower Tisza Rivers. From their new home, the Magyars eventually built a state called Hungary.

When the Magyars first crossed the Carpathians, they captured the White Croat hill fortress of Hungvar (modern-day Užhorod). There they defeated the semi-legendary Prince Laborec', who was later to become one of the first heroes of Rusyn history. Despite their military victory, the Magyars were initially unable to take control of Carpathian Rus', which during the tenth and for most of the eleventh century remained a borderland between the kingdom of Hungary to the south and the Kievan Rus' principality of Galicia to the north. In the absence of any outside political control. Slavs from the north (Galicia) and east (who actually arrived from Podolia via the mountain passes of Transylvania) continued to settle in small numbers in various parts of the Carpathian borderland, which the Hungarians and other medieval writers referred to as the *Marchia Ruthenorum*—the Rus' March. These new immigrants, from the north and east, like the Slavs already living in Carpathian Rus', had by the eleventh century come to be known as the people of Rus', or Rusyns. The term *Rusyn* also meant someone who was a Christian of the Eastern (Byzantine) rite.

Rusyn migration from the north and east, in particular from Galicia, continued until the sixteenth century and even later. This was possible because the mountains, especially in western Carpathian Rus' (the Lemko Region), were not very high and were crossable through several passes. The sixteenth century also witnessed another migration into Carpathian Rus', this one by Vlach shepherds from the south. The Vlachs were originally of Romanian origin, although they were quickly assimilated by the Rusyns. The Vlachs moved throughout the entire range of the Carpathians as far west as Moravia. Their name *Vlach* soon came to mean a profession (shepherd) and legal status (tax-free person) rather than a nationality (Romanian).



Carpatho-Rusyn peasants working on church lands as depicted in a seventeenth-century line drawing.

The purpose of this somewhat extended discussion of early history is to emphasize the complex origins of the Carpatho-Rusyns. They were not, as is often asserted, exclusively associated with Kievan Rus', from which it is said their name *Rusyn* derives. Rather, the ancestors of the present-day Carpatho-Rusyns are descendants of: (1) early Slavic peoples who came to the Danubian Basin with the Huns; (2) the White Croats; (3) the Rusyns of Galicia and Podolia; and (4) the Vlachs of Transylvania. Moreover, because Carpatho-Rusyns received Christianity over a century before Kievan Rus', it is likely that they used the name *Rusyn* and were called by others *Rusyn* (Latin: *Rutheni*) even before the arrival of subsequent Rusyn migration from the north and east. On the other hand, because their Eastern-rite Christian religion derived from Orthodox Byzantium, Carpatho-Rusyns maintained cultural and religious ties with the Kievan Rus' principality of Galicia to the north, with Moldavia/Transylvania to the south, and other Orthodox lands (central Ukraine and later Russia) farther east. Carpathian Rus' was not, however, under the political hegemony of Kievan Rus' nor for that matter of any other East Slavic political entity until the second half of the twentieth century! Instead, Carpathian Rus' has historically been within political and cultural spheres that are firmly part of central Europe.

By the second half of the eleventh century, Rusyn lands south of the Carpathians came under the control of the kingdom of Hungary. Hungarian rule remained firmly entrenched until 1526, after which most of the kingdom was conquered by the Ottoman Turks. The small amount of land that still constituted Hungary, including Rusyn-inhabited territory, was divided between the Austrian Habsburg Empire and the semi-independent Hungarian principality of Transylvania. The Ottoman presence lasted until the outset of the eighteenth century, when the Habsburgs finally gained control of all of Hungary, including Transylvania. Consequently, Habsburg Hungary was to rule Rusyn lands south of the Carpathians until 1918.

North of the mountains, the Rusyn-inhabited Lemko Region that had been within the nominal sphere of the medieval Rus' principality of Galicia was, in the mid-fourteenth century, incorporated into the kingdom of Poland. Polish rule lasted until 1772, when Galicia was annexed by the Habsburg Empire and made into one of the provinces of Austria. Thus, from the late eighteenth century to 1918, all Carpatho-Rusyns found themselves under Habsburg rule, whether in the Hungarian kingdom or in the Austrian province of Galicia.

Although since the early middle ages Carpatho-Rusyns never had any political independence, they were recognized as a distinct group within the multinational Hungarian and Polish kingdoms and later the Austro-Hungarian Empire. In earlier times, when Carpathian Rus' was sparsely settled, Rusyn and Vlach mountain dwellers were treated for many decades as a privileged group that did not have to pay taxes. By the sixteenth century, however, most Carpatho-Rusyns were reduced to the status of peasant serfs dependent on



Fedir Koriatovyč, Rus' prince of Podolia and lord of the Mukačevo domain.

either Hungarian, Polish, or later Austro-German landlords. Finally, during the last few decades of the Habsburg Empire's existence, between the 1870s and 1918, there was an attempt, especially in the Hungarian kingdom, to eliminate the Carpatho-Rusyns as a group through a policy of state-supported national assimilation.

Carpatho-Rusyns were able to survive as a distinct people largely because of their association with Orthodox Eastern Christian churches in the otherwise Roman Catholic social and political environment of Hungary, Poland, and later Habsburg Austria-Hungary. Among the most important symbols for Carpatho-Rusyns of their Orthodox eastern-rite identity was the Monastery of St. Nicholas on Monk's Hill (Černeča Hora) near Mukačevo. This religious center, which in the fifteenth century became the residence for bishops, was founded in the 1390s by Prince Fedir Koriatovyč. Koriatovyč was a prince of Podolia invited by the king of Hungary to administer the fortress of Mukačevo and the surrounding lands that included several Rusyn villages. As lord of Mukačevo, he is considered by Carpatho-Rusyns to be among their important national leaders. (To be continued)

Paul Robert Magocsi
Toronto, Ontario

THE CARPATHO-RUSYN SOCIETY

The following interview with John Righetti, president of the Carpatho-Rusyn Society, was conducted by Susyn Y. Mihalasky, Associate Editor of the C-RA.—Editor

What motivated the Pittsburgh Rusyn community to found the Carpatho-Rusyn Society—CRS?

We were motivated by three factors. The first of these was the inspiration gained by myself and several other Pittsburgh area Rusyns when we attended the Second World Congress of Rusyns in Krynica, Poland, in May 1993. There we experienced firsthand the advances made by our people in Europe. What really impressed us was that in addition to their remarkable cultural achievements, Rusyn activists there were in most cases able to transcend religious divisions. Doing so has enabled their cultural organizations to appeal to and incorporate people from a variety of religious backgrounds. Here in the United States we've always had some sort of Rusyn cultural activity, but it has unfortunately been divided along religious lines. Our experience at the world congress inspired us and gave us a model to emulate.

The second factor motivating us to found the CRS was the increasing number of people who approached the University of Pittsburgh Slavic Department asking for help to find out more about their Rusyn heritage and who, in turn, were referred to me or other Rusyn activists. We saw a renewed interest in Carpatho-Rusyn culture, particularly among the younger generations and those whose parents were the original immigrants.

The final matter which convinced us of the need to form a Rusyn cultural organization was that too many Rusyn Americans view Rusyn culture as "something that my grandmother did," not as something living that can be experienced and expressed now. One of the challenges which we have taken on is to help people to understand that we are not dealing with a dead language or a dead culture that needs to be preserved like a museum piece. We are dealing with a living, breathing, evolving culture.

On the basis of these experiences, we felt that it was time to create a Rusyn organization. The new organization would focus on culture, and would not select membership on the basis of religious persuasion. Probably 40 percent of Rusyns in the western Pennsylvania area are neither Orthodox nor Byzantine Catholic. Some are Roman Catholic or Protestant, and some have no religious affiliation. This religious diversity reflects the American mainstream. Much like other Americans, Rusyns no longer require that their religious affiliation be connected with their ethnic or cultural identity. This is astounding when you recall that the clergy of the traditional churches had expended decades of effort in encouraging Rusyns strongly to associate their Rusyn nationality with a particular church. We felt that there should be some way for all Rusyns, regardless of religious affiliation, to gather together to enjoy and manifest their common Rusyn heritage.

Now that Rusyns have the opportunity to renew themselves in the European homeland, our people here need to understand that culture evolves. Alongside Rusyn culture in the homeland, there is a Rusyn-American culture as well, garnered from our 100 years of residence in this country.

Who are the members of the CRS and what are their European roots?

Our membership currently breaks down to be about 50 percent Rusyns whose ancestors are from eastern Slovakia, 20 percent from the Lemko Region, and 25 percent from Transcarpathia. The remaining 5 percent are not of Rusyn background.

In terms of age, one might expect an organization like ours to recruit largely from a retired population, but we actually divide evenly between retired and working adult populations. We have a much younger membership base than most other cultural organizations in western Pennsylvania. The only place in western Pennsylvania where one sees the leadership in the 20 to 40-year-old age range is among Rusyns and Poles. The leaders of other East European groups are in their fifties.

What is the religious affiliation of your membership?

We have no statistics about this because we don't ask! This is a deliberate policy on our part, but it does not arise out of a lack of respect for religion. We understand that Eastern Christianity has traditionally been a significant component of Rusyn culture. We feel, however, that particularly in our context one doesn't need to be affiliated with a particular religious persuasion in order to be a member of our organization or to celebrate Rusyn culture. In the two years of our organization's life, we have held only one meeting in a church hall. The rest of the meetings have been held in public libraries, picnic groves, and colleges. In doing this we send a message to our members and the community that everyone is welcome.

How does your membership break down by geographical location?

About 70 percent of the members reside in western Pennsylvania; another 15 percent are in the greater Cleveland and eastern Ohio area. The rest are scattered throughout the United States. We originally founded the CRS to serve the cultural needs of Rusyns living in western Pennsylvania. But when I talked with people as far away as California, they insisted that they had waited a long time for a Rusyn cultural organization in which they could have membership and participate, even from a distance. They are satisfied with being able to receive the CRS newsletter [*The New Rusyn Times*] which allows them to keep in contact with fellow Rusyns and to learn about their heritage. When we started a year ago, our goal was to achieve 100 members in one year, and in five years to spin off a Cleveland chapter. Well, here we are only two years later with over 400 members, and the Cleveland chapter has already been established.

To serve our distant members, we videotape all of our meetings, and they have access to these tapes at little or no cost. We wish only that our distant members could participate in the benefits of our social interaction face-to-face.

What are some of the challenges you have faced in your first year and how you have tried to deal with them?

In any organization, the two most important concerns are income and volunteers. As for the first, we are by no stretch of the imagination a rich organization, and we are very careful about the way in which we spend money. Many good people have made donations to get us set up and

running in our first year and to keep us viable. Right now membership dues make up about 85 percent of our income, and 15 percent comes from donations. We are looking down the road to see how we can hold fundraisers and access philanthropic and endowment dollars.

We do get some income in the form of donations from outside the Rusyn community. For instance, we just did a cultural display for a public library that wanted to feature the culture of its East European patrons, who are almost exclusively Rusyn. In return, the library made a donation to the CRS. We also formed a choir to sing Rusyn carols at a Christmas event in downtown Pittsburgh and were compensated for that, too.

The recruitment of volunteers has been a little slower in coming along, although we are really pleased with the overall results. Just recently someone volunteered to head our Genealogy Committee. We also have someone to manage mailing lists for membership and someone else is compiling mailing lists for recruitment. As we continue to grow, more people are stepping forward to volunteer. Some of these volunteers are also geographically spread out. One is in Florida, another is in Washington, D.C., some are in Cleveland, and most others are here in western Pennsylvania.

What has the CRS been doing in connection with cultural activities?

Chief among the CRS's activities and achievements during its first year was its presentation at a wide variety of venues of an educational display of Rusyn cultural artifacts. The CRS has used this portable display to educate the public about Rusyns at the American Carpatho-Russian Youth (ACRY) National Convention in Pittsburgh, the Byzantine Catholic Day and Carpatho-Russian Day festivals at Kenywood Park, the Uniontown Rusyn Festival, the Penn State University Slavic Festival, St. Tikhon Orthodox Seminary's Pilgrimage in South Canaan, Pennsylvania, and at the Ligonier Public Library. Along with the Slavjane Folk Ensemble, the CRS is co-sponsor of an annual Carpatho-Rusyn display at the Pittsburgh Folk Festival. We also assisted St. Anne's Church in Port Richie, Florida, with information for a cultural display on Rusyns at their local public library. We helped the Andy Warhol Museum Foundation develop a Rusyn fund-raiser complete with ethnic Rusyn food and entertainment provided by one of our members, Jerry Jumba, who is an expert in Rusyn folk music, folkdance, and Eastern Church chant.

The CRS has most recently been represented at the Luzerne County Folk Festival in Hazleton, Pennsylvania; the Orthodox Society of America National Convention in Westlake, Ohio; and Byzantine Catholic Day in Parma, Ohio.

How has the CRS been received by the local, non-Rusyn, non-Slavic population attending these events?

The professional community, including librarians, museum staff, and others, has received us enthusiastically. At a much greater rate than we had ever imagined, the local community is turning to us as the official source of information on Rusyn culture. I get an astonishing number of phone calls with questions about Rusyn culture from public cultural institutions such as the Warhol Museum, the Pittsburgh Children's Museum, or the Pittsburgh International Folk

Dancers. With regard to other ethnic groups, we have not met with any significant resistance in any way, shape, or form from anyone. I consider it encouraging that the two Slovak radio programs here in western Pennsylvania have been glad to cooperate with us in announcing and advertising our meetings and events.

How has the CRS been greeted by other Slavic groups such as the Ukrainians and Russophile Carpatho-Russians?

The strongest reaction has been from one Russophile Rusyn family-run group which issued a letter to various clergy, encouraging them to visit our meetings in order to protest our destruction of the "identity and integrity of our people by calling them 'Rusyn'!" But we have had no protesters at our meetings and have heard nothing from this group since then. And among our members and supporters there are many Russophile Rusyns.

One of our members is the president of the Orthodox Society of America [OSA] and is very proud of his Rusyn heritage. He contacted us with an invitation to take our display to the OSA convention in Ohio. We went prepared to encounter Rusyns who would insist that they were Russians—but there was none of that. Out of all the representatives to the convention, only one man said that we are not Rusyns. And then he proceeded to trace his roots back not to Russia, but specifically to the Carpatho-Rusyn village of Slovinky in Spiš county. The convention participants were really quite enthusiastic, including some who are leaders in the Russophile Rusyn community. In fact, one of them, a clergyman in the Orthodox Church, wrote later praising us for doing important cultural work and asking to become a member of the CRS.

In connection with this, I recall the wisdom of an Orthodox bishop who once told me that the reason many Rusyns in western Pennsylvania think they are Russian is because they've never really met a Russian. If they had actually met and spoken with a Russian, they would know that they themselves are not Russian.

Interestingly, with more travel being done to the Rusyn homeland and more investigation into ethnic roots on the part of the younger generations, people are beginning to discover—and be proud of—their true heritage.

Finally, there has been no response to the CSR, either positive or negative, from the Ukrainian community.

How have the local churches and clergy welcomed the CRS?

Official church representatives have welcomed the concept. Generally, however, they feel that the church's job is not to foster ethnic identity but to provide spiritual guidance. I should add that our newsletter always has church-oriented material because we see church life as an integral part of our culture. Nevertheless, we don't get into the business of whether the Greek Catholic Church or the Orthodox Church is the "true owner" of Rusyn identity. Simply put, Eastern Christianity is a part of our Rusyn culture, but one does not have to be an active participant in Eastern Christian spiritual life in order to be involved with Rusyn culture.

Only a small number of local clergy has actually been supportive. We are not disappointed about this because, in all honesty, we never expected much support. We know that many Rusyn parishes have been "denationalized" over the

years. If a priest informs his parish that we will be having a meeting in the area, that's great, but we don't nurture a dependence on this kind of support. We disseminate our message mostly through our own membership and the secular press. The Rusyn ethnic and religious press has also been very accepting of us. *The Church Messenger* [American Carpatho-Russian Orthodox Church], the *Byzantine Catholic World* [Pittsburgh], and *Horizons* [Parma, Ohio] have all carried information on the startup of the CRS, along with information on our meetings. The Greek Catholic Union has carried information about us as well.

What role have Lemko Rusyns played in the CRS?

Our study of local parishes suggests to us that Lemkos make up about 40 percent of all Rusyns here in the western Pennsylvania area. One of the things that has always intrigued me is that, unlike the situation in New York, New Jersey, and Cleveland, where Lemkos have a strong group awareness, the vast majority of Lemkos in western Pennsylvania do not. By way of illustration, the term "Lemko," widely recognized and used in New York and New Jersey, is not well known or widely used here. As a result, it has been more difficult contacting the Lemko community here. Nevertheless, we are making progress.

What efforts have been undertaken by the CRS to network with other Rusyn communities outside Pennsylvania and the United States?

We have an interest in expanding our relations with Rusyns in Poland, Ukraine, and Hungary. As regards Rusyns in Slovakia, the CRS has raised over \$1000 to support the publication of the Rusyn Renaissance Society's newspaper *Narodný novynký*, and we sell that society's music recordings and publications here in the United States. We also maintain contact with our sister Rusyn organizations in the United States: the Lemko Sojuz (Lemko Association of the United States and Canada), the Rusin Association (Minnesota), the Carpatho-Rusyn Research Center (Vermont), and the Carpatho-Russian American Center (New York).

What are your members' views of the codification of Prešov-Region Rusyn as a standard literary language and of the canonizations by the Orthodox Church of the Rusyn priests, the Reverends Alexis Toth (May 1994, in South Canaan, Pennsylvania) and Maksym Sandovych (September 1994, in Gorlice, Poland)?

All of us feel that the codification of Rusyn puts an end to the last issue that others can use against us to deny our existence as a distinct nationality—that Rusyns are not a distinct nationality because they do not have their own language.

The canonization events have been very interesting because they have resurrected the issue of ethnicity, particularly within the Orthodox Church in America (OCA). The heaviest russification efforts took place in the OCA at the turn of the century, when ethnic Rusyn parishes first passed from Greek Catholicism into Orthodoxy.

Three or four generations of people (in the OCA) have wrestled with the questions: "Who am I? Something Russian? 'Little' Russian? 'Soft' Russian? Or 'Russian-but-not-like-the-Muscovites?'" When the second and third generations of Rusyns in the OCA hear the word "Russian,"

they just naturally assume that the balalaika, samovar, and *sarafan* are elements of their own culture.

I applaud the OCA, however, for the way in which they have responded to the Rusyn ethnic identity question raised by the canonizations. They have transcended a Russian elitism to say: "We are the Orthodox Church in America. As such, Rusyns may be Rusyns within our Church. Not only do they have the right to their Rusyn identity, but we have to acknowledge the fact that they were and are a significant portion of our Church."

What activities and new directions is the CRS pursuing and considering for the future?

Among our larger current projects is to help restore the Rusyn ethnic garden as a part of the city of Cleveland's Cultural Gardens Renovation Project. The garden, including a bust of the Rusyn national awakener, Aleksander Duchnovyč, was established in the 1930s by the Rusin Elite Society (see the *C-RA*, Vol. VI, No. 1, Spring 1983, pp. 4-5).

We are also in discussion with the Andy Warhol Museum here in Pittsburgh concerning the possibility of bringing from Europe a Rusyn artist to Pittsburgh to lecture on contemporary Rusyn art forms and to display his or her works at the museum. It would bring out the arts community and also let people see that Rusyn culture is a living, breathing phenomenon and not something that stopped dead 100 years ago.

In addition, we are working with the Carpatho-Rusyn Research Center on a massive Western Pennsylvania Historical Society project. We are helping them to put together an entire room to illustrate how Rusyns lived at the turn of the century.

We are involved as well with the Duquesne University Tamburitzans, who perform East European folk material, yet very rarely Rusyn material. Unfortunately, the Rusyn material they did perform was usually called "Ukrainian" or "Slovak." We have now established a relationship with them to help them to add authentic Rusyn material to their repertoire. We are currently purchasing Rusyn song books and tapes for them so that they can begin to familiarize themselves with Rusyn culture from Slovakia. As we find similar folk music from Rusyns in Poland and Ukraine, we will purchase these as a donation to the Tamburitzans. By the way, at the conclusion of our meeting with the Tamburitzans, their executive director decided to have them join the CRS as one of our first association members!

One of our future goals is to establish further contacts with Rusyn groups in Europe, and for both of us to understand that we together are viable manifestations of the same culture. In connection with this, the CRS is planning a "Rusyn Heritage Tour" of the Carpatho-Rusyn homeland in Europe that will focus just on things Rusyn. CRS guides will provide informed commentary as the tour travels to important sites in Rusyn history and culture. It will be the first tour of its kind. Rusyn Americans who want to visit the Old Country with the benefit of guides and translators normally have had to go on tours geared toward other—Polish, Slovak, Ukrainian—groups and interests. The Rusyn Heritage Tour is tentatively planned for June-July, 1996.

For further information, please call John Righetti in Mars, Pennsylvania at (412) 625-9149.

RECENT EVENTS

Prešov, Slovakia. On September 28, 1995, the professional Aleksander Duchnovyč Theater in Prešov began its 50th anniversary season. Founded after World War II as the Ukrainian National Theater, it first performed plays in Russian (1945-1951), then in Ukrainian (1952-1990), and finally since 1991 in Rusyn. For the longest time the language and cultural orientation of the theater was determined by the ideological needs of Czechoslovakia's Communist regime, which during four decades had favored a Ukrainian national orientation for the local Carpatho-Rusyn population.

Since 1990, under the direction of Jaroslav Sisak and the dramatist, Vasyľ Turok, the theater was renamed for the great nineteenth-century national awakener, Aleksander Duchnovyč, and its plays were henceforth performed primarily in Rusyn, whether original works or in translation from the classic repertoire.

Local Ukrainian activists are particularly critical of the views of the theater's artistic director, O. Tkač. According to Tkač, "In this season's repertoire we do not have a single play in Ukrainian. The reason is simple: there is no interest in Ukrainian plays in the Rusyn villages of our region." The artistic director reported that during the last two seasons we produced a Ukrainian play each year (by Ol'ha Kobylyans'ka and Ivan Franko) at a cost of about half a million crowns. "We were not, however, able to attract any more ticket sales beyond the poorly attended premieres. How can you expect the state to underwrite the costs of putting on [Ukrainian] plays if no one will buy any tickets?" (cited in *Nove žyttja*, November 11, 1995, pp. 1-2). In contrast, plays performed in Rusyn are more often than not sold out at performances whether in Rusyn villages, in Prešov, or when the Duchnovyč Theater goes on tour, in particular to Bratislava and Prague.

Mukačevo, Ukraine. On November 19, 1995, the Mukačevo branch of the Society of Carpatho-Rusyns together with the local city council organized the First Festival of Rusyn Culture in Subcarpathian Rus'. The new festival is called Červená Ruža (Red Rose) and is the first major cultural event sponsored by the Society of Carpatho-Rusyns in the Transcarpathian oblast of Ukraine. Included in the program were professional and amateur folk ensembles from five districts in Transcarpathia, choruses from the Mukačevo Greek Catholic parish and the city's Musical Academy, a group of dancers from the Transcarpathian Folk Ensemble under Klara Balog, soloists from the Užhorod Philharmonic Orchestra, and a delegation with performers from the Ruska Matka Society in the Vojvodina Region of Yugoslavia (Serbia). The chairperson of the Mukačevo branch of the Society of Carpatho-Rusyns, Karel Rusyn, hopes that the new festival will become an annual event with participation by ensembles from all countries where Rusyns live.

OUR FRONT COVER

Seventeenth-century woodcut of the Mukačevo castle.

SINCE THE REVOLUTION

Prešov, Slovakia. In September 1995, issue number 9 of *Blahovistnyk*, the monthly journal of the Greek Catholic Basilian Order in Slovakia, appeared under a new editor, Father Jozefat V. Timkovyč, OSBM. In his introductory editorial, Father Timkovyč traced the history of the monthly which, when it first appeared between 1946 and 1949, was published in Rusyn. From 1969 to August 1995, however, it was published in Ukrainian. Recognizing that a significant number of people in Slovakia can and do identify themselves as Rusyns, the editor stated that "*Blahovistnyk* will address from now on not only Ukrainians, but Rusyns as well." This means Rusyns who still know their native language and those who read only Slovak.

In its new format, issues 9 through 12 of *Blahovistnyk* include articles in three languages: Slovak, Rusyn (in the Latin alphabet), and a few pages in Ukrainian. In issue 11, one reader from Humenné wrote: "Publish *Blahovistnyk* in our Rusyn language, otherwise do not send it to us anymore"; while another 27-year-old reader from Bardejov commented: "If we want to attract young people ... we're more likely to succeed if the texts are written in a language they understand and not in Ukrainian."

Those interested in subscribing may write to: Redakcia Blahovistnika, Monastier sv. Bazila Vel'kého, Vajanského 31, 08001 Prešov, Slovakia.

RUSYNS IN CYBERSPACE

The spring 1996 issue of the *Carpatho-Rusyn American* will feature an article about the *Carpatho-Rusyn Knowledge Base*, which was launched on the Internet's World Wide Web in May 1995.

A Forum on Carpatho-Rusyn Heritage

THE CARPATHO-RUSYN AMERICAN

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